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# The Spirit of Missions

G. WARFIELD HOBBS  
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## “Let Us Rise Up and Build”

THE Church was thrilled by Bishop McKim's brave message after the earthquake in Japan last September, “All gone but faith in God”, and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

At its meeting, on February 20th, the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Dr. Teusler, of St. Luke's Hospital, with architects and building experts and with Japanese statesmen such as Viscounts Goto and Shibusawa.

Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than sixty years.

They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is \$3,000,000.

The Council has appointed a committee to lay the facts before the Church, confident that the Church, in facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. “Let us rise up and build.”

THE NATIONAL COUNCIL.





ST. LUKE'S HOSPITAL WORKS UNDER DIFFICULTIES

*Tents, barracks, duck boardwalks, present a problem and demand rebuilding at the earliest possible moment*

## Program for Japan Adopted by Council

Bishop Gailor and Dr. Wood Present Needs After Personal Study and Conferences in Tokyo With Expert Advisers

THE series of events beginning with earthquake and fire which have served to keep Japan and our mission there in the mind and heart of the Church for many months reached a new phase with the meeting of the National Council of the Church held in New York on February 20, 21. Upon that occasion the Council received detailed report of the disaster, of the kind and extent of rehabilitation demanded, commended efforts that had achieved the five hundred thousand dollar emergency fund, endorsed methods and expenditures involved in meeting the emergency, and agreed upon the formal call to the Church for a further, permanent upbuilding as the splendid privilege of the Church in America in behalf of the Church in Japan.

### *Deputies Report*

Bishop Gailor and Dr. Wood, who were commissioned by the Council, at its first meeting after the earthquake in Japan, to visit Japan to study the situation, confer with leaders and experts and prepare a reconstruction program, presented a formal report.

After describing the condition in which the earthquake and fire left the property of the Church in the district of Tokyo and the difficult conditions under which the work of the churches and in the institutions was being carried on, the report detailed the manner in which the Emergency Relief Fund was utilized. The losses of American missionaries and Japanese workers were covered, salaries were maintained, repairs made where buildings or parts



## Program for Japan Adopted by Council

of buildings could be utilized, shacks or temporary buildings erected and such other expenditures made as to make it possible for all the work to be continued to the best advantage until provision for permanent structures and equipment could be made.

St. Margaret's School for Girls was reopened in another part of the city in some of the buildings of the Home for Feeble Minded Children through the generous kindness of Mr. Ishii. St. Paul's Middle School was reopened in some of the buildings of St. Paul's University which were only partially destroyed. The Middle School uses the class rooms during the morning, the University uses them during the afternoon and evening.

### *St. Luke's Resumes*

For several weeks, through the courtesy of Bishop Welch, St. Luke's Hospital used the buildings of the Methodist School. Then full hospital work was resumed in tents and shacks built on and among the ruins of the old Hospital and the other buildings of the Church in the Tsukiji section. Part of the equipment there in use is a complete field hospital donated by the U. S. War Department.

All of the churches have been holding services and conducting Sunday School and other work in tents or in temporary quarters in houses.

The report included definite recommendations for reconstruction. The city authorities of Tokyo have started reconstruction and are developing plans which will materially change the character of some districts of the city, including Tsukiji. It was recommended therefore that St. Margaret's School, St. Paul's Middle School and the churches and residences which were in Tsukiji be built on other locations. It is further recommended that these buildings should not be replaced exactly as they were, partly because the lessons of the earthquake with regard to the material and the forms of the construction should be heeded and partly

because they have been long since outgrown and it is necessary to plan for future needs. No brick construction will be used. All new buildings will be of steel and reinforced concrete or of wood, according to the circumstances. It was found that it would be impossible to collect anything on the insurance policies because the loss by fire was due directly or indirectly to the earthquake.

### *Will Move Schools*

It is proposed to move St. Paul's Middle School to a location near St. Paul's University, and in order to complete the balance of the educational program it is proposed to erect a primary school at the same place, and to complete the necessary equipment of the University.

St. Luke's Hospital will be erected in the complete form originally proposed by Dr. Teusler.

In order to carry out this complete program it is estimated that it will be necessary to secure a fund of \$3,000,000. The estimates were made after consultations with architects, building experts and other well-informed American and Japanese business men in Tokyo.

Dr. Wood, in presenting the formal report, discussed in fuller detail the conditions in Tokyo, the efforts being made to carry on the work in all its forms and the considerations upon which the recommendations of the report are based, strongly urging the adoption of the complete program not only as meeting an imperative need but also as an essential step if we are to do our part in the great opportunity now presented for Christian progress in Japan. Dr. Wood answered many questions that were raised.

Bishop Gailor, in backing up the report, made an earnest appeal that full advantage be taken of the existing favorable attitude of the Japanese by holding up the hands of the Japanese Church for which he had consecrated two bishops while in Japan, by restoring





CROWDED CLASS ROOMS HINDER WORK AT ST. MARGARET'S SCHOOL

*The girls are housed in one part of an institution for feeble minded children and stand four deep against the walls during all of the recitation periods*

all the churches that were destroyed and by replacing and completing our educational and medical equipment on such a scale that they may adequately accomplish their evangelistic purpose.

#### *Bishop McKim Approves*

Bishop McKim, who came to America with Bishop Gailor and Dr. Wood to assist in presenting the reconstruction program to the Church, said that the program as presented had his hearty approval and he strongly pleaded for its adoption in full. In particular he spoke for Dr. Teusler, the head of St. Luke's Hospital, who, because of his heavy responsibilities and his heavy labors as executive and surgeon, found it impossible to come to America at this time.

Bishop Tucker, former bishop of Kyoto and one-time president of St. Paul's University, Tokyo, was present at the meeting by invitation and urged that, as in the future we must make the appeal for Christianity to Japan as a nation through the Japanese Church, we must stand behind the Church we

have created with our hospitals and schools because without them it would be impossible for the appeal to be made by the Japanese Church to the nation as a whole. He especially urged the need of a strong system of Christian education because the effect of modern secular education in Japan has been to create agnosticism. It is a time when the Japanese nation as a whole feels the need of regeneration. If we are to exert influence we must establish our educational institutions on an adequate basis.

Bishop Reifsnider, who on February 12th at Pasadena, Calif., was consecrated Suffragan Bishop of North Tokyo, was also present and made an address fully endorsing the convictions of Bishop Tucker and the conviction of the Japanese leaders that the present opportunity was the greatest ever presented to the Church in Japan.

After a debate resolutions were adopted approving the administration of the Emergency Relief Fund, adopting the proposed program of reconstruction and deciding to make an im-



## Program for Japan Adopted by Council

mediate endeavor to raise a fund of \$3,000,000. A statement addressed to the Church was adopted. A committee of the Council was appointed to present

the whole matter to the Church and to raise the fund. This committee was authorized to add to its numbers and to effect its own organization.

### Primary Schools Imperative in Japan

**Our System Leaves Six Years' Gap Between Kindergarten and Middle Grades**

*By the Rt. Rev. John McKim, D.D.,*

Bishop of North Tokyo, Japan

SCHOOLS are essential to the Foreign Missions of the Church because of their value in planting Christian principles in the plastic minds of the children and youth committed to our care. These schools dissipate suspicion and disarm prejudice. I believe that any student who has entered a Christian school with the fear that it might weaken his patriotism or inculcate ideas hostile to the welfare of his country soon realizes his mistake and becomes a sympathizer with, if not a convert to, Christianity.

The graduates of our schools are found in all walks of life, commercial, educational, professional and official. They make known their sympathy and friendship with us wherever they go, and the ideals learned at the schools and exemplified in their lives bear witness to the power of Christ to shape and transform character.

The value of Christian schools in setting forth high ethical ideals and their ability to influence the national life of Japan for good, was strikingly expressed in speeches made by the Governor of Osaka Prefecture, the Mayor of the city and the publisher of the greatest newspaper in Japan, at a luncheon following the consecration of Bishop Naide in Osaka.

Christian schools are necessary also for educating the children of our Christian people in the knowledge and love of God. The government schools are

non-religious and in many instances anti-Christian. We must have our own schools for the protection of our children who need to be surrounded with a Christian atmosphere.

We need these schools also because they provide us with Christian workers. Three-fourths of our clergy and catechists are the product of our schools. The two Japanese Bishops consecrated last December were students in our old St. Timothy's School, Osaka, which afterwards removed to Tokyo and became St. Paul's Middle School, finishing their education at St. Paul's University.

Our present system of education in Japan is defective in that it provides no schools for children between seven and thirteen years of age, the most impressionable years of childhood. Our kindergartens have had most wonderful results in molding the characters of little children, and through them, many of their parents and others have come into the Church, but when these children graduate from the kindergarten and enter the government primary and grammar schools, many are lost to us. We urge the necessity of forming a chain of schools which shall carry the education of our children from the time they enter the kindergarten until they leave the university with Christian characters fixed and trained to do their duty in that state of life to which it shall please God to call them.





TRUE LIGHT SUNDAY SCHOOL HOLDS SESSIONS IN A BAMBOO GROVE

*This is part of the famous work done by Mr. Sugiura. A room in a private residence takes the place of the old True Light Church in the slums of Tokyo*

## The Church's Task in Japan Just Begun

By the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo  
and President of St. Paul's University, Tokyo

IN the Japan Mission field, slightly different from the purpose in other fields in which the Church is striving to make Christ known, our purpose is to develop a native Church with a strong emphasis on *native* and not to implant a western Christianity, or the Church exactly as we know it in western lands. Because of a strong nationalistic spirit, strongly entrenched national characteristics, and the history of the development and adaptation before acceptance of such religions as Buddhism and Confucianism, Christianity to become the national religion of Japan must be accepted and digested by strong national leaders and presented and interpreted by them to their own people.

It is our task to find, try out, educate and develop such leaders and this can be best done in and through our

institutions. Then when found and equipped these leaders go to their people and in and through the churches present the Christ and his Gospel conceived and adapted to the needs of a strongly nationalistic people.

Your missionary in Japan has been steadily spreading the fundamental principles of decency, humanity, kindness, honesty, courage, and service upon which all true civilization rests—what is known in Japan as *jinkaku kyoiku*, or character education by the educative rather than the inductive method. We have tried to draw out and strengthen rather than to induce or impose. Secondly, he has preached Christianity as the fullest revelation of God and as the completest expression of a means by which such attributes are possible of attainment—a utilization of all that is good in Japan's ancient philosophy and



## The Church's Task in Japan Just Begun

civilization and religion as stones in a new structure of which Christ, not Buddha, shall be the cornerstone—a constructive rather than a destructive exegesis. This may be termed the preparatory or extensive period in the Christianization of Japan.

We have now entered upon the second period—that of the independence of the native Church, the outstanding features of which are the erection of two independent dioceses with their native bishops and the independent self-supporting parishes upon which they rest; the engagement in and assumption of entire responsibility for missionary effort in Formosa; and the earthquake which has shown the Japanese Church its cohesion and solidarity, its latent strength, its ability to do things for itself and the strength that comes through sacrifice. But the vision is still imperfect and the leaders too few.

The American Church's task is but begun. Christianity has still many stones of error to roll away; many mile-stones to shape and set up along

the highway of our God; and many more prophets to enlighten and inspire before the Japanese people shall have climbed the Mount of Calvary and with the Cross aloft shall have entered into the Kingdom of our God. The missionary as a pioneer and assistant to the native priest is still necessary, as are also the institutions as object lessons of Christianity in action—the hospitals as physical expressions of the Christian love back of service and sacrifice; the educational institutions as the training schools for the development of a trained Christian laity and clergy as the exponents of Christian service—the experts who knowing Christ shall make him known to their own people.

The American Church's Christian opportunity and privilege is now so to strengthen the missionary area of the Japanese Church that the vision may be made perfect and the Japanese Christian army officered by its own native priests and bishops may march along the King's Highway to the Eternal City of God. "Let us rise up and build!"

### Japan Officially Asks for a New St. Luke's

To what extent the Japanese Government and people appreciate the service which St. Luke's Hospital, for twenty years one of the outstanding Episcopal institutions in Tokyo, has rendered during that period, but especially in the crisis created by the September earthquake, is shown in the following official letter from Viscount Goto, Minister of Home Affairs in the Yamamura Cabinet, to Dr. R. B. Teusler, Director of St. Luke's:

#### HOME OFFICE

Tokyo, October 8, 1923.

Dear Dr. Teusler:

I wish to express to you my deep appreciation of the promptness which you and your staff showed in erecting an emergency hospital and restoring your services to the people of Tokyo.

Dr. Beard has informed me of your anxiety concerning the future. He asks me whether the Japanese Government, speaking for the Japanese nation, desires the reconstruction of St. Luke's Hospital, and the enlargement of its services according to the plans set forth in our correspondence last winter. That question can have only one answer. In this great crisis it is a hearty "Yes". As Home Minister and President of the Board of Reconstruction, I would sincerely welcome the rebuilding of St. Luke's and the extension of its services to the people of Japan. The needs of our suffering people are very great and the sooner you open your doors to receive them, the deeper will be their gratitude.

Yours Sincerely,

[VISCOUNT] S. GOTO.



# Japan for Christ in a Generation

This May Prove Result of Seizing Opportunity Born of  
- Earthquake and Fire

*By Lewis B. Franklin*

Vice-President and Treasurer, National Council

THREE hundred years ago there were hundreds of thousands of Christians in Japan. In the early part of the seventeenth century missionaries of the Roman Church had converted great numbers to Christianity. Then came disaster. Most of them were massacred and the rest, as well as practically all of the foreigners, were driven from the country and the doors of Japan were closed to the Western World.

An interesting and perhaps true story is told of the reason for this change of heart by the rulers of the Empire. A Spanish ship went ashore and was seized by the Japanese. Her commander demanded his property and stated that unless it was returned his sovereign would take possession of the country. "How will you accomplish this?" he was asked. "By means of the influence of Christian missionaries," was the sailor's reply.

For more than two hundred years Japan was truly the hermit nation, living unto herself alone, ignorant of all that was going on in the Western World. Then in 1853 came the visit of Admiral Perry and the signing of the treaty opening the ports of Japan to the commerce of the world. After a sleep of two centuries this great Oriental giant opened one eye, then the other, rose to his feet, and then flung open the doors and windows of his house and looked upon a new world. And what strange and wonderful sights were revealed.

In science he saw for the first time the various utilizations of the power of steam, the factory turning out its product at a rate hitherto undreamed of, the locomotive and the steamship carrying

the product to the farthest corners of the globe, and the telegraph making possible rapid communication between distant places. He saw warfare pursued on an enormous scale.

He saw in Western Europe the spread of popular education under governmental supervision and at the expense of the state. In politics was revealed the miracle of the settlement of a new hemisphere and the establishment thereon of great democracies. As he looked about him with wondering eyes he began to see that these new things were bringing to the people of distant countries much in comfort and pleasure that his people did not have and he determined to inquire more fully into them. So in the year 1862 he called together the wisest of his people and said to them, "Go, look, investigate, and then return and tell me which of these strange ways are good for our people."

And so the wise men went their way, traveling from country to country and spending many, many months in their work. They approved of the French military system and Japan adopted it as her own, later changing to the German system. As a result Japan today is the greatest military power in the East.

From the United States she copied the system of public education until today there are few nations in the world that have a better record for literacy. From the great commercial nations she secured their systems of banking, and from them learned the lessons of machine production and modern transportation and communication.

Thus within the space of fifty years Japan has acquired what in the rest of



## Japan for Christ in a Generation

the world was a process of comparatively slow development. It is needless to say that with the blessings of modern civilization came also its curses. Sudden concentrations of population due to the establishment of great industries introduced unsanitary and immoral living conditions; commercial greed brought about the exploitation of the labor of women and children; great military power led to a desire for conquest.

### *Christianity or—Nothing*

And what of religion? When the commission was bringing back to Japan the good things from the West, why did they not bring Christianity? Because they reported that while it was a religion of high ideals, these ideals were not practiced by those who professed them. They said, "The Christians say, 'Thou shalt not steal,' but they have not always dealt honestly with us. They preach purity and practice immorality; they worship a God of love and hate one another. Our old religions also hold up high ideals; we see nothing better in theirs."

As a consequence, Japan went on with her work of building up her army and navy, her factories and commercial houses, her transportation lines on sea and land, without changing her religious ideas. To us Christianity came when we were a primitive people, and the structure of this modern and complex civilization was builded upon a foundation which was to a large extent Christian. Japan has builded the superstructure upon a foundation of shifting sand. Her rapidly increasing knowledge of history and of science has revealed to her more cultured people the fact that the gods she was worshiping are false gods. Her belief in the spirits of the air, of the mountain, of the water, has not withstood the onslaughts of truth. As far as their influence on the cultured classes is concerned, she has

torn her idols from their temples and has put in their place—*nothing*.

A recent religious census of the students at the Imperial University makes the following disclosures:

15 Shintoists.

40 Buddhists.

60 Christians.

4,500 Atheists and Agnostics.

In large measure Japan today occupies the unique position of being a civilized nation without a god! It is not a choice between the old gods and Christianity, but between Christianity and nothing.

And then came the fatal day of September 1, 1923—that day in which fire and earthquake devastated the cities of Tokyo and Yokohama, destroying most of the buildings and killing upwards of 300,000 of their inhabitants. America paused but an instant to learn of the extent of the tragedy and then poured out its succor in double measure. Such jealousies and differences as had existed between the two nations were in an instant swept away upon the rushing tide of Christian sympathy.

Once more the eyes of Japan are opened and this time she sees more clearly than before. She perceives that despite our worldliness, our greed, our occasional dishonesty, we are at heart a Christian people. She now knows that the motives that led to this splendid gift were the product of the teaching of Christ.

Thus through fire and death is the way opened to bring to Japan the blessings of Christianity. Dr. Reifsnider, president of St. Paul's College, Tokyo, who was consecrated Bishop Suffragan of North Tokyo on February 12, said recently, "I believe that within another generation Japan will become a Christian nation." But this will not come about unless the American Church realizes that, for Japan, "*Behold now* is the accepted time, behold *now* is the day of salvation."

"Let Us Rise Up and Build!"





CHRISTMAS SERVICES IN TENTS ON THE RUINS OF ST. JOHN'S

*The Rev. Mr. Daito, the rector, officiates, while Mrs. Daito presides at the organ, in the upper right-hand corner. Mr. Daito's people are splendidly loyal*

## Faith the Keynote as Tokyo Revives

Survey, Five Months After Disaster, Finds Our Workers Loyal  
Functioning in Tents and Shacks

*By William Hoster*

WHAT is the situation in Tokyo? Tokyo today—the Tokyo of the Church—five months after the earthquake, is a place of kaleidoscopic changes, with each change marking progress and improvement, and one word sounding the keynote of the situation, namely, Faith.

Stand amid the fireswept wastes and view the ruins of what were Trinity Cathedral and the Bishop's house, St. Luke's Hospital and St. Margaret's School, St. Paul's Middle School, seven pretentious native churches and a score of mission residences, and you are overwhelmed by a sense of sadness and

desolation. But the feeling is only temporary.

### *In Tokyo Today*

There is no sadness and desolation in Tokyo today among our mission workers. Their cheerfulness and courage are what most impress the visitor. In twenty-four hours these devoted people saw the utter wiping out of fifty years of material accomplishment, and lost all their earthly possessions. Yet in two months' stay among them I heard no word of complaint nor gloomy harking back to the past. They came triumphantly through the ordeal with



## Faith the Keynote as Tokyo Revives

renewed faith and zeal for the eternal Cause; and their faces are turned with calm courage and determination toward the future and its infinite potentialities. What Tokyo is today with all its promise for the future rests upon their faith and zeal, and the justification of their conviction that the folks at home stand loyally behind them.

Tokyo five months after is the scene of material activity. Physically it is close kin with a western mining town from which has gone out the cry of Gold. Spiritually it is an awakened community in which the servants of the Master, against the most distressing obstacles, are putting forth redoubled effort in His behalf.

### *Old Beliefs Fail*

Consider the situation: Admittedly there is a weakening of the faith to which Japan has clung for centuries. Followers of the Buddha, shaken in their national confidence, and aroused by the affair of September 1 from the dream that destiny had marked them out for special favor, find nothing in their ancient beliefs but mere tradition; and are groping blindly for a spiritual foundation to which they may cling when adversity overwhelms them. An official of the foreign office proclaims his people's need of "a spiritual background upon which we may rely if we are to work out our destiny."

The non-Christian Governor of the Province of Osaka, at the consecration of Bishop Naide, proclaims that "at this critical time in which Japan is facing

the great work of reconstruction, we are more than glad to see two Japanese bishops consecrated, for they will surely contribute much in helping to create a new Japan." And echoing the sentiment of his colleague, the Mayor of Osaka declares that "Osaka, the industrial centre of Japan, has been greatly helped by the religious activities of the Episcopalians."

It is not through courtesy or mere chance that these significant words are uttered, or that, on his visit to Kyoto, Bishop Gailor is given the use of the official car of the Mayor of that city during his stay; nor that public attention is called in speeches to the fact that the Americans inaugurated the momentous Disarmament Conference at Washington with a solemn invocation to the Christian God.

### *Faith Unshattered*

September 1st brought countless changes in Japan not the most important of which are represented by the ruins of Tokyo and Yokohama. Specifically it ushered in a situation of flux and change; it awakened a spirit of unrest among the Japanese and created an unparalleled opportunity for the leadership of the Church of God which lies ready at hand.

That is the Tokyo of today; and it is in this Tokyo that, with unshattered confidence in the Christ, His servants go serenely about His work with a power of example which is the most encouraging sign throughout this stricken land.

## Emergent Triumphant From Trial by Fire

TO grasp the situation in Tokyo one must needs revert to striking incidents which gleamed like beacon lights amid the gloom of the disaster, of those days when the earth trembled and fires burst forth in a hundred different sections of the city. How did Christianity react in the hour of trial?

Off there in the enclosure at the

Military Stores on September 1, where 32,000 refugees were consumed as in a furnace, a Japanese Christian rose amid the frenzied throng. With death at his right hand he told to all within hearing of his voice the story of the Redeemer of mankind. "Lord Jesus, I come," he cried, and fell into the flames.



## Faith the Keynote as Tokyo Revives



AMONG THE MANY CANVAS TENTS IN USE FOR THE STAFF AND PATIENTS AT ST. LUKE'S, TOKYO, THEY CALLED THIS "MAIN STREET"

### *Emerge Triumphant*

It is but one of a score of authenticated stories of native Christians who emerged triumphant from the trial of fire. When the earth shocks came and the fires started, they called their families together and knelt in prayer before committing themselves to the mobs of refugees who were in mad flight for safety. Christian Japanese men and women ran back into tottering homes to save Bibles and prayer books. Wives of native Christian priests risked all to rescue their husbands' vestments; and, by the grace of God, converts to the Christian faith emerged from the frightful experiences of the disaster.

There is the story of Mrs. Furukawa, with her husband, an unbeliever in the Christ. Both had rejected the pleadings of their only son, an active member of St. John's Church, Asakusa. Came September 1 and its horrors, and Mrs. Furukawa saw husband and son fall victims to the flames. Cruelly burned, herself, and first thrown into one of the canals and then miraculously washed back upon its bank, she lay throughout the night unconscious. Awakening with the dawn the vision of her Christian son flashed before her and in that instant light entered her soul. Mrs. Furukawa was baptized a

week ago by Rev. Mr. Daito in the tent where St. John's congregation worships.

### *Worshipped in Ruins*

When the worst was over, indeed, while the fire still raged and the earth still trembled and the smoke still rose from the ruins of their churches, the Japanese Christians made haste to clear away the wreckage and set up rude structures within the gutted enclosures in which they might continue the worship of God. Bibles, prayer books and hymnals having been consumed in the fires, they scribbled on rice sheets their favorite hymns and quotations from Bible and prayer book with which they were most familiar, and made them into loose pamphlets for use in their temporary places of worship. When Dr. Wood arrived with Bishop Gailor early in December, bringing with him twenty trunks of supplies for the mission workers who had lost their all, the native clergy hurried into Tsukiji from all sections of Tokyo, seeking first, not warm clothing to protect them from the piercing cold which had set in, but vestments and prayer books and hymnals to carry on with proper dignity the work to which they have devoted their lives.

Within a week after the first of Sep-

## Faith the Keynote as Tokyo Revives

tember there was not a Christian congregation in all Tokyo that had not resumed services in some makeshift enclosure. In tents, in rude barracks put together with scraps of tin and timber, in the parlors of private residences these earnest people gathered, and still gather, for worship. Their altars are rudely constructed tables of pine. Their pews are kegs and boxes or rough benches hastily put together. Where electric lighting is not procurable they hang up Japanese lanterns.

### *Facing Difficulties*

Bishop McKim celebrated Holy Communion in the ruins of Christ Church, Kanda, and the congregation throughout the service stood ankle-deep in mud. The first Christmas service ever conducted by a native Bishop of the Church in Japan was presided over by Bishop Motoda in the private home of Mr. Gardiner, with a marble mantel surmounting an open grate fire, serving as an altar, and only thirty members of Grace Church present, because the apartment would not hold more. So, too, in Senju and Ikebukuro, in Shibuya and in Aoyama, where the congregations of St. Thomas's Church and of the ruined Cathedral worshiped together in the small chapel attached to the temporary home of Bishop McKim, the homeless congregations of the

Church are housed today in out-of-the-way and inadequate corners. Sunday schools gather in bamboo groves, and day nurseries and kindergartens are conducted in shanties pending arrival of the assistance for which pleading hands are outstretched toward America.

Such is the situation in Tokyo today. Bishop McKim's message was as literally as it was spiritually true. Naught is left but faith. Here in Tokyo, not only have the churches been wiped out, thousands of families have been disrupted and impoverished. They are able to give but meagre help in the reconstruction of their ruined churches, which must be accomplished without delay if the faith which we have instilled in them is to be justified in the eyes of the 60,000,000 of Japanese who are looking for a sign.

The seven Japanese congregations whose houses of worship were destroyed averaged from 150 to 300 in membership. The largest of these temporary places of worship in which they have devoutly taken refuge will not accommodate more than fifty people. They are too poor to help themselves. If immediate provision for them is not made is it difficult to see that it will not be long before these congregations, built up through years of concentrated effort, will inevitably disintegrate?

## Hospital and Schools Vital Factors

**A**S with the Church, so with its educational and social service handmaidens which play so vital a part in the advance of the Cause in the Orient.

Here, for instance, is St. Luke's International Hospital. Who will attempt to measure the influence of St. Luke's in the spread of the Christian doctrine throughout the region of the Far East? Is it realized in America how high a place St. Luke's occupies as a Christian enterprise in the scheme of things in Japan? Know, then, the value that Far Easterners themselves place upon

St. Luke's. The Japanese Government and people, through the Department of Home Affairs at Tokyo, has urged upon Dr. Teusler the rebuilding of the Hospital as speedily as may be possible. Through its twenty-one years of service it has won an enduring place in the hearts of the people of the Orient; culminating in the heroic effort of its staff on September 1st when its patients were brought through the perils of earthquake and fire without the loss of a single life.

The Church has already felt the



## Faith the Keynote as Tokyo Revives



DR. KUBO, HEAD JAPANESE PHYSICIAN, ST. LUKE'S, TOKYO, IN FRONT OF ONE OF THE TEMPORARY BARRACKS NOW IN USE THERE

thrill of that heroic performance. More vivid even to the Japanese, they have asked that St. Luke's continue onward in its career of service, and, pending the reconstruction of the new St. Luke's, they have given testimony to their confidence in the institution by setting aside the necessary funds for the construction of five of the fifteen barracks of which the temporary St. Luke's will be composed, and entrusting to the management of St. Luke's staff not only the maternity hospital and a children's welfare department, which will comprise part of the five new barracks, but giving over in addition to the administration of St. Luke's staff thirty free milk stations which the municipality of Tokyo has established in various parts of the city.

### *What of the Future?*

Shattered by earthquake, and swept by fire, St. Luke's functioned throughout the terror of September, and has continued to function with ever-increasing efficiency. Its entire plant destroyed, a tent hospital was set up amid the ruins of St. Paul's Middle School. Complete as skill and efficiency could make it, this tent hospital has now given way to the barracks hospital whose structures have been spread over

the broad acres of the mission property at Tsukiji. It is not the hospital it was before the fire nor the imposing institution it was planned to be; but it is the best hospital in Tokyo today, however inadequate it may be to meet the demands of the situation which exists and without reckoning upon the future which is looming up ahead. At best, these wooden shacks will be serviceable for but three years; and after that, what?

St. Luke's is known as the American Hospital. As a monument to the skill and courage in adversity for which the Christian civilization of America stands it is worth while. As an example of all that American civilization represents in the way of hospital achievements it leaves much to be desired. Meanwhile, its prestige suffers and its income is curtailed. Before the earthquake St. Luke's was practically self-supporting. It is prostrate in that respect today. What shall we do?

### *Schools Handicapped*

What, finally, of St. Margaret's School for girls; of St. Paul's Middle School; of St. Paul's University, the Central Theological Seminary, and of adequate buildings in which the heroic mission workers may be housed?



CEREMONY AT THE OPENING OF ST. MARGARET'S SCHOOL, NOW DESTROYED  
*Count Okuma is speaking. Representatives of the Minister of Education, the Mayor of Tokyo and the head of the Kyobashi district are on the platform. The fine hall was erected through the gifts of Philadelphia Churchwomen*

St. Margaret's and St. Paul's are functioning, both of them, though the ground upon which they formerly stood is bare of all save unsightly heaps of blackened brick. There was genuine pathos in the services which Dr. Wood attended early in September when first the boys of the Middle School assembling in a hollow square in the ruins of the Institution paid final tribute to their comrades who perished in the fire, and later when the girls of St. Margaret's, assembling in the ruins of their school, with tear-dimmed eyes, besought Dr. Wood to hasten the rebuilding of their school. St. Paul's is sharing quarters with the boys of St. Paul's University at Ikebukuro, itself severely damaged by the earthquake, and with a consequent impairment of the efficiency of both. St. Margaret's shares the quarters of the Ishii Institution for Feeble-minded Children, on the outskirts of Ikebukuro. Ordinarily this would be

sufficient commentary in itself, on the existing situation; but visit St. Margaret's and see the pupils standing five rows deep in the classrooms because of lack of accommodation, enter the dormitories where hallways are used for classrooms by day and sleeping quarters for the girls at night, and where apartments usually given over for the uses of six pupils have twelve and fifteen crowded into them, and some idea of the intolerable conditions at the temporary St. Margaret's may be had.

For the rest, Tokyo five months after finds the mission workers from Bishop McKim and Dr. Teusler down inadequately housed—many of them living in tents and shacks—clothed for the most part in refugee garments—but bravely going forward, in full confidence that the struggle will not be abandoned when the battle is more than half won.



# Bore Chains for Christ in Old Japan

Itto Kojima, Over Eighty, Nearly Blind, Links Modern Nation  
With Age of Persecution

*By William Hoster*

ITTO KOJIMA sat in his miniature garden at Shibuya, far out in the environs of Tokyo. A slight breeze stirred the leaves of the bamboo trees, admitting the warmth of an unusual December sun. A calm smile spread over his patriarchal face, and the burden of his eighty years grew light. The retrospect which he had been casting over his sixty-two years of service for the Master told him he had not lived in vain; for, off yonder in St. Timothy's Church, Hongo—the one edifice of our Church in all Tokyo which was spared by the September earthquake—the Rev. Joseph S. Motoda was being robed in the raiment of the Episcopacy and hailed as the first native bishop of the Episcopal Church in Japan. Raising his hands on high Itto Kojima uttered a silent prayer of thanks.

Probably to no single individual in Japan has this event in St. Timothy's greater personal significance. For Itto Kojima is not alone the oldest Churchman in the Empire to-day (see the cover of this issue), but he is the active link between the enlightened, tolerant Japan of to-day and the age of persecution of the not very far distant past.

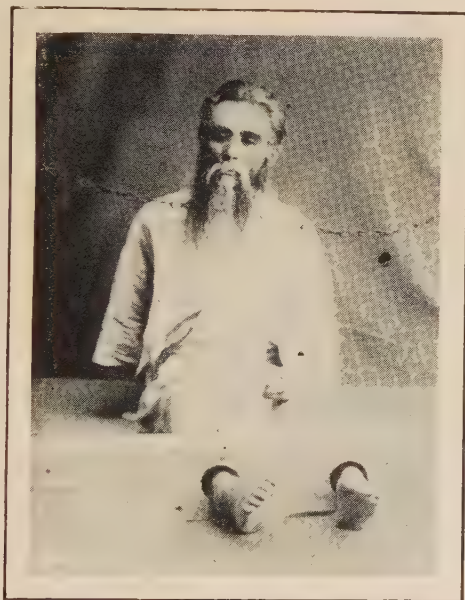
Just fifty years ago, Itto Kojima,

bound in chains, was borne from Shimoneseki to Tokyo for the capital crime of being a follower of Jesus Christ. Three years he lingered in prison before the chains were stricken from his limbs and he was restored to freedom. Now, at the end of fifty years of Christian effort in

Japan, after weathering the storms of half a century, it is permitted to this ancient to realize if not to see for he is almost totally blind—that in the land of the Mikado, where Christianity was once anathema, a native Japanese has been elevated to the Episcopate and about him centers a Christian Japanese Church.

Itto in Japanese means "First", so that there was no lack of appropriateness in the

name which was conferred upon him. Born in Fukuoka, in the western part of the Empire, Mr. Kojima early came under the influence of the missionaries of the C. M. S. and at the age of 18 was baptized by a Mr. Ainsell of the Anglican mission. Those were the days when to acknowledge Christ was to invite the headsman's axe. The faith was proscribed. Even to have a Bible in one's possession was a violation of the Imperial edict. What little Christian literature was put in circulation was printed in China; and it



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was Itto Kojima who wrote the first Christian book that was printed in Japan; as he was also, being a man of progressive tendencies, the first in Japan who defied the custom that the hair should be worn short, which marked him among his fellows as one to be closely watched. Likewise Itto Kojima was the first man of record who refused to make obeisance to a Samurai when he met him on the highway. Altogether Itto Kojima was a dangerous fellow as things went in those early days in Japan, and we see now how clearly it was destined that he should wind up in the stocks.

The blow fell ten years after his conversion to Christianity. In the interim he had held meetings in secret places explaining the doctrine of the Christians to his fellow countrymen; he had written pamphlets on the Christian life and had connived in smuggling Christian literature from China. Then one day in Fukuoka the Samurai descended upon him and took him into custody. He tells the story now in his native Japanese with as great perfection of detail as though he was relating the events of yesterday. They took him first by boat to Shimoneseki—this tall, full-bearded, vigorous young man, with his hair curling down over his shoulders. There he was carried ashore and placed in a basket with poles attached. Then, with four coolies acting as carriers and eight stalwart Samurai, each carrying a two-edged sword, to guard him, the procession started on the long march of five hundred miles to Tokyo.

There are few men alive to-day who remember this remarkable procession across the Empire. There were no railroads as yet, and the roads were largely bypaths ending frequently in dense thickets through which the Samurai had to cut a path with their swords, or bringing up at the banks of streams which had to be forded. The route lay across hill and valley, over mountain trails, through villages. At these latter places, Itto Kojima tells how great crowds came out to see the

passage of the criminal who had defied the Emperor and forsaken Buddha for the Christ. Epithets were hurled at him, sticks and stones thrown; though in almost every place, even then, there were some few who held back and exchanged sympathetic glances with the captive and made signs which would have brought down evil upon them had they been understood. It took three months for the procession to reach Tokyo, where the captive was at once thrown into prison.

Then the reigning Emperor died and the enlightened Meiji ascended the throne. Simultaneously Iwakura San was despatched to London as ambassador. Gladstone was Premier at the time; and at the conclusion of his first audience with the new envoy from Japan, a significant exchange of sentiments took place. Itto Kojima's experience had reached the ears of the great English statesman, who, turning to Iwakura, said:

"I am at a loss to understand why it is that so great a people as the Japanese, who have accepted Buddhism from China, are intolerant of the Christianity of the West."

"If my people have been intolerant," replied the astute diplomat, "it was under a previous dynasty. It will be so no longer, under the dynasty of our enlightened Emperor Meiji."

"They why detain Mr. Kojima in prison for being a Christian?" demanded Mr. Gladstone.

"Not because he is a Christian," was the reply of the wily envoy, "but because he has defied the government."

Which was an exquisite Oriental subterfuge, of course, since Itto Kojima's defiance of the Government consisted wholly in his violation of the edict against Christianity. Nevertheless, six months later when the diplomat returned to Tokyo, he secured the issue of an order which restored the imprisoned Christian to his freedom. Since then, Itto Kojima has devoted himself to the propagation of the faith in the Land of the Rising Sun.



## "Two Good Feet and the Urge To Go"

With a Missionary in Liberia We Feel the Fascination of the African Trail and Enjoy the Haven of a Mud Town at Sunset

*By the Rev. Elwood Lindsay Haines*

IT is time to "hit the trail." The sun has pinked the East, and the carriers are cramming their mouths with cold rice, gilded with palm oil. You think of steaming hot coffee, give a final twist to your leggings, make sure that your canteen is full of cold, boiled water, fill your lungs to the bursting point, and shout, *Wo mu ta!* (Let's go!) With one concentric rush, the boys surround the smallest (and heaviest) bundle, each lifts it confidently in turn, and, grinning sheepishly, moves off to test the weight of another. Jabber. Jabber. Rare is the diplomacy and saintly the patience that can get them onto the trail in fifteen confusing minutes. Treading the length of the gray snake that is the trail, they are swallowed up in the bush, and you are left alone in the sleeping village of mud huts.

But you are not alone for long. Here comes the chief, rubbing his eyes, smiling his toothy smile, to accompany the stranger on his way. How much should you "dash" him? Simultaneously you rake your memory for that nice,

Vai farewell you learned only yesterday, and try to strike a fair average between the "dash" he probably expects and the silver in your pocket. You have reached the stream and the chief bids you farewell with three sharp

snaps of the fingers. You are off!

There is nothing like an African trail at sunrise. Striking your sturdiest stride, you set out to catch your carriers, with every nerve and muscle responding to the urge of unsampled miles. Two hours, and the sun pours down molten fury, but you stop to rest, drink and munch bananas in a little mud town, with little black faces laughing all about you. Then you set your goal for noon, and encounter swamps which you ride over on firm, broad shoulders, and rivers which you conquer in tremulous



I like the trail, crooked or straight,  
At any hour, early or late;  
I like the dream-containing days,  
The tonic of untrammelled ways.  
The silver edge of morn is best,  
But even the heat and the dark are blest—

When you've two good feet and the  
urge to go.  
If you tread the trail you will find  
it so.

canoes manned by sturdy crews.

An African "dugout" is no craft for a neurotic. An incautious breath or a careless wriggle may precipitate you among the alligators! An African bridge, for that matter—of swinging vines or sagging sticks, more often a

## "Two Good Feet and the Urge to Go"

swaying log in two upright crotches—is no place for the thoughts to wander. But you, who have in days gone by walked the loftiest beam in the hay-mow, crossed the railroad trestle on one rail, or dived from a tree to the bed of an unknown creek, would relish the breathless moments of African travel.

You may be unusually lucky, as I was, and find a "gree-gree bush" dance in full swing in some town or other. The sun is hot, but small matter. The girls are so bedaubed with white clay that only their own mothers would know them. Grass skirts they wear, dyed red, green, blue and yellow, arm-lets of aluminum and tin, and the gayest of headdresses. An African bush dance is hard to describe offhand. It is something between a Virginia Reel and a Highland Fling, with just a dash of the Spanish Fandango. If you are particularly fortunate and generous, they will pose for you. But you must wait just a minute while they don an extra trinket, and touch up a little!

Between three and five of an afternoon, the trail is longest. It's positively astounding what an elastic thing is a mile! If there is a spirit which governs the trail, then surely he catches hold of both ends and stretches it at that time of day. But how your aches and pains diminish when you see a cotton tree standing out against the sky!

A cotton tree, you know, signifies a town. Instead of building their towns near the water supply, as we do, the Africans build them near cotton trees, and get their water wherever they can. There are several deserted half-towns to deceive you before you eventually reach your stopping-place. Then you drain your canteen of the last, price-less swallow, stretch your length in the chief's hammock without the slightest compunction, and thank your stars that the day is over.

What a haven is a mud town at sunset, with prospects of food no longer coarse, and a bed whose bare surface is feather-soft to your weary body! Only one element of unrest keeps you from perfect peace. You are thirsty, and boiled water takes an unmercifully long time in cooling.

Thirst, over-fatigue and the clattering tom-tom keep you awake for an hour. You hear the shuffling feet of the dancers, the hubbub of night birds in the bush, and the scuffling and squeaking of rats in the thatch above and the walls beside you. And you think of home with an indescribable desire, and wonder why you ever came to Africa. And, suddenly, you are thankful, and love the trail with an overpowering love and, drifting off to sleep, look forward to meeting it as an old friend on the morrow.







## St. Philip's School, San Antonio, Trains Texas Girls

*By Artemisia Bowden*

**S**T. PHILIP'S Normal and Industrial School for Negro Girls has striven to demonstrate to the public the importance of Christian education for Negro womanhood. The school was founded by Bishop J. S. Johnston for the purpose of offering industrial, moral and intellectual training to Negro girls. Today, I am convinced that we have been more or less successful in demonstrating the efficiency of this idea. Through the medium of this training, our graduates and ex-students have been instrumental in establishing higher standards for our people in the various communities to which they have gone.

At St. Philip's the larger portion of our girls come from the rural districts. A representative is sent to these communities to select for training that type of girl who represents the capable and worthy student. These girls are trained and encouraged to return to their re-

spective communities where they may have an opportunity for leadership.

We have recently instituted an agricultural course whereby our girls may be trained in the arts and science of farming. This course is made practical and includes the study of poultry and other livestock, truck gardening and farming. This training will enable them to operate and direct farming activities.

Our problem today is not how to train our girls best for usefulness, but how to meet the requirement of training a larger number to be distributed to the many communities that are suffering for the type of leadership we are furnishing.

About nine years ago it became necessary to remove the school to a location that was more favorable to expansion. We were fortunate in securing property that is highly desirable, not only because of its beauty and healthfulness,



GOING TO BE FARMERS WHEN THEY GET BACK HOME

but more so because of its seclusion and adaptability to conditions favorable for a girls' school. Since removing to this new location, we have been able to secure all available land round and about us. At this time we own approximately two city blocks, located within fifteen minutes' ride of the heart of the city. The trolley cars pass within a block of the school. All this property is now owned by the institution, and is absolutely free from encumbrance. Our attention is now being turned to the erection of buildings in order that the school may measure up to its present possibilities.

Our first move in this direction will be the building of a community house in connection with the school. Toward this Mr. Alexander Joske, one of the leading merchants of the city of San Antonio, offers \$6,000, providing an equal amount can be raised for the same purpose. The significance of this contribution is more than the intrinsic value in dollars and cents: the manifestation of confidence thus portrayed by a business man of proven foresight unquestionably will mean much in arousing a larger local interest. Up to the present time we have not been successful in raising the amount required.

In an effort to carry out a program of greater effectiveness we must be able to measure up to the demand of accommodating a larger number of students. We are endeavoring to raise \$50,000 for a girls' dormitory so as to be able to cope with the situation.

St. Philip's can be utilized by the Church as a center from which the work may radiate among the Negroes of this section of the country. The influence of the school has already gone out to communities far and near; hence it is not to establish but to develop this broader influence that we would engage the attention of the Church. We have a standard that will meet the requirements of the State as well as that of the American Church Institute for Negroes,

The recent development in favor of the work is the growing interest of the Province of the Southwest. This was distinctly manifested at the meeting of the Synod last October. In demonstration of its interest the Woman's Auxiliary of the province pledged a special appropriation toward the current expenses of the school for three years, at \$1,500 a year.

In support of our building program, Bishop W. T. Capers of West Texas and Bishop Demby, Suffragan of Arkansas, as well as the principal, made stirring appeals before a joint session of the Synod. As a result authorization by special resolution was made by that body to the effect that the remaining six thousand dollars necessary to secure Mr. Joske's contribution be made possible by the support of the bishops of the province. That this pledge is being regarded is indicated by the increased interest that is now being manifested in the diocese and province in general.

Immediately upon my return after the meeting I was invited to represent the work at the meeting of the Woman's Auxiliary of St. Mark's Church, San Antonio, Texas. That their interest and sympathy were aroused is shown by the fact that the Auxiliary will visit the school in a body in the immediate future for the purpose of determining the true status of the work, and to take steps in helping to promote the larger program which is now before us.

Mention has already been made of the need of a girls' dormitory, toward the realization of which we are working and praying; but in order to relieve our immediate congestion an annex to the present building is indispensable. Fifteen hundred dollars is required to effect this enlargement. Five hundred dollars has already been contributed towards this end. But the sum of one thousand dollars is yet to be raised before we can hope for even the appearance of relief to our crowded condition. Therefore we solicit the most thorough investigation by any friend or friends who might be





"THE CHORAL"—THEY LOOK AS IF THEY COULD SING—WE WISH WE COULD HEAR THEM

interested in our work. Come and see it.

In conclusion we wish to state that the Choral (our musical club) is making short trips throughout the South-west province to promote further interest in the school. The club is rendering a service that mere words cannot

express, and at the same time arousing interest in Negro melodies. We are planning a tour in the East and other places for June, July and August, and shall be glad to receive engagements with any organization interested in the furtherance of the work.

## This Month

# JAPAN

## Next Month

A DEQUATE presentation of the action of the National Council with respect to Japan and the opportunity that presents itself there pre-empted an unexpectedly large share of the space in this issue of *THE SPIRIT OF MISSIONS*. Hence we are compelled to defer publication of several features advertised for this month. Articles omitted include a description of Cuba's First Church School Institute, a description of our work in the Dominican Republic, something of plans for the DuBose School recently destroyed by fire, and an account of a partnership between West Point cadets and Indians to honor the memory of Archdeacon Stuck.

For this month and several months Japan will remain central in the thought and the prayer and the activity of the Church. The April number will present further phases of our opportunity in that land.

Additional features next month will include an impressive review of scientific and humane social service as practiced in St. Luke's Hospital, New York, and an engaging glimpse of Anglican effort in old Jerusalem by Bishop MacInnes, who introduces some recollections of his visit to America. Miss Lindley writes of her Philippine visit.



DR. REIFSNIDER, PRESIDENT OF ST. PAUL'S UNIVERSITY, TOKYO, CONSECRATED  
*Seven bishops and many presbyters, among them a Japanese, took part in the ceremonial*

## Dr. Reifsnider Consecrated Suffragan Bishop of North Tokyo

THE RT. REV. JOHN McKIM, D.D., Bishop of North Tokyo and Presiding Bishop of the Church in Japan, journeyed from Tokyo to California to preside at the consecration in Pasadena, on February 12th, of the Rev. Charles Shriver Reifsnider, L. H. D., as Bishop Suffragan for the district of North Tokyo. There was in attendance on this notable occasion, in addition to distinguished guests from various parts of the country, the Rev. John M. Yamazaki, Japanese priest in charge of St. Mary's Mission, Los Angeles, and a group of Japanese graduates of St. Paul's University, Tokyo, of which Bishop Reifsnider is President. The venerable mother of the new bishop also attended, and not the least interesting feature of the ceremony was that Bishop Leonard of Ohio, who was one of the co-consecrators, had also first admitted Bishop Reifsnider to the diaconate and later confirmed him as

priest before he left for Japan in 1901.

The consecration service was held in All Saints' Church before a distinguished company of local Churchmen and women and many winter residents. Bishop McKim acted as consecrator, with Bishop Johnson of Los Angeles and Bishop Leonard of Ohio as co-consecrators. Bishop Partridge of West Missouri, formerly Bishop of Kyoto, preached the sermon. The presenters were Bishop Harris of Marquette and Bishop-Coadjutor Stevens of Los Angeles. Bishop Francis of Indianapolis was the Litanist, and the attending presbyters were the Rev. Leslie E. Learned, D.D., and the Rev. J. M. Yamazaki. The Rev. C. Rankin Barnes, rector of St. James's Church, South Pasadena, acted as deputy registrar and master of ceremonies.

Bishop Reifsnider will remain in the United States for the present to assist in the creation of the fund for the re-





THE PRESBYTERS AND BISHOPS WHO TOOK PART IN THE SERVICE OF CONSECRATION

*The procession, as it wended its way beneath the beautiful palms of Pasadena, was very impressive.*

construction of Church property destroyed in the Japan earthquake, which has been authorized by the National

Council; following which he will return to Japan to assume his new duties with Bishop McKim.

## Children Brighten Last Days of "Old Friend"

**Among Bishop Garrett's Last Acts is Writing of Letter of Thanks That Appears on the Next Page—Promises of Loyalty Filled Him With Delight**

IT was the privilege of THE SPIRIT OF MISSIONS to contribute a very great happiness to the closing days of the life of Bishop Garrett. The appearance of the Bishop, feeble yet stately, radiating a goodly fellowship yet blind, so impressed the Editor during his visit to Dallas for the meeting of the House of Bishops that he determined to find a way to bring some real sense of fellowship into the life of the venerable Chief Pastor of the Church. Correspondence with Dallas followed, and out of it grew the Bishop's letter to the children which appeared in the January number, a Christmas message breathing tenderness and love. To this message, it will be recalled, the Bishop appended

a request that each Church school have a letter written to him telling of loyalty to the mission cause of the Church.

Bishop Garrett had an idea that he would be able to reply to each of these letters. He underestimated the loyalty of the children. They fairly deluged him with missives that varied from a few words to as many as ten pages of closely written confidences, biographies, chronicles of their doings, histories of their parishes and promises of unflinching faithfulness to the cause of missions. Scores of these were read to the Bishop by members of his faithful staff and this became one of the delightful periods in each day. He fairly became a child again as his spirit, defying

## Children Brighten Last Days of "Old Friend"

sightless eyes, saw the vision of the great loyal army of little folk coming up to be the Churchmen and the Churchwomen of the new generations. Then he wrote the following letter.

The task of answering bushel baskets of letters obviously was beyond the aged Bishop and so this letter was to be a blanket word of thanks from the children's "Old Friend". This was written on February 14th. Four days later Bishop Garrett slipped quietly away into everlasting rest. The children of our Church schools who loyally responded to his request for a message

of love may feel a glad assurance that their letters had filled to overflowing the heart of the splendid Bishop with comfort and happiness and that even perhaps as he fell on sleep there lingered the consciousness that there was at hand a great army, faithful and loyal and ready to take up the burden he now must lay down.

Among the very last official acts of Bishop Garrett was this message to his "beloved children". THE SPIRIT OF MISSIONS trusts that it will remain an inspiration to the childhood of the Church he loved and served so well.

### My Beloved Children of the Church Schools:

February 14, 1924.

Your letters have come and are coming to me every day, and are making me very happy.

I do appreciate every one and would, if possible, answer all, but if I did I would have to give up all my other work.

The splendid spirit you have shown and the assurance of your joy in anticipation of your mite boxes makes me know my soldiers in the Church Militant will go over the top without a slacker in the line. The little girl who thought my name was Bishop "Attic", my little children who fed the pigs in Advent; my little boys who will sell sacks; my little friend who thinks she will make and sell candy but doubts the wisdom of giving up candy, "'cause her best customer would be gone"; the children at the Church Home, and every child, both old and young. You are all children to me because I am your very old Bishop. I want to thank you for your letters and to tell you that I am hoping that Easter, 1924, will be the best we have ever known, and I want you to remember all during Lent that on Good Friday our Blessed Jesus died on the cross for you and me. Then on Easter Day you will remember that "HE IS RISEN."

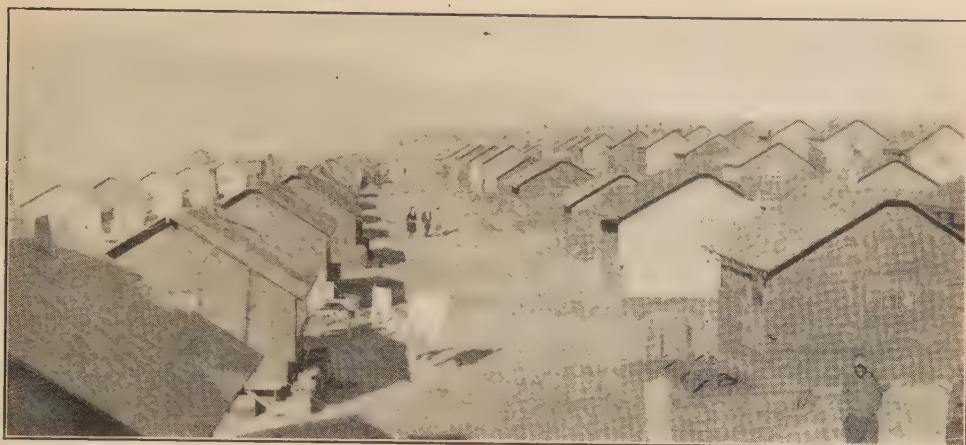
Will you join with me in a little prayer I have said every day since I remember anything:

*O God, for as much as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.*

Your old friend,

A handwritten signature in dark ink, reading "Wm. C. Garrett". The signature is written in a cursive, flowing style. Below the signature is a single horizontal line.





U. S. MARINE HOSPITAL NO. 9, FORT STANTON, NEW MEXICO

*Is it any wonder that deep sea sailormen marooned in such a place as this should need recreation and all the other spiritual help that we can give them?*

## Marooned in the Mountains

Seamen Two Thousand Miles From Their Home Ports  
Need a Helping Hand

By A. A. Gross

TWENTY-FIVE HUNDRED miles away from New York, thirty-three miles from the nearest railway station, and sixty-three hundred feet above the sea level, in the mountains of New Mexico, is a little community called Fort Stanton. It is a community whose watchwords are Hope and Courage, for it is one whose inhabitants are making a great venture of faith. Its population comes from all over the United States for one purpose—to be restored to health. They are the victims of the Great White Plague, tuberculosis, and there, breathing the clear, dry mountain air, they are seeking to regain health and strength so that once more they may go out into the world and do their part like men. These men are seamen, martyrs to their calling, for they have contracted this dread disease in the course of their work. They are patients of the government, for, strange though it may seem, this community in the mountains is called United States Marine Hospital No. 9, and is one of

the chain of Public Health Service Hospitals that the government provides to care for the men who earn their livelihood in the following of the sea.

The community consists of two hundred and twenty-five patients and a staff of doctors and nurses. The medical staff ably and efficiently ministers to these men in their sickness, and everyone bears witness to the care and devotion of Dr. Warner and his able staff. But, when you are thirty-three miles from the nearest railroad station, and perhaps unable to do anything either in the way of gainful employment or simply to make the time go by, it is plain that the occupation of these men's leisure is a grave problem. Considerable assistance came to Fort Stanton as a by-product of the War. The Y. M. C. A. and the Knights of Columbus sent secretaries to the hospital, equipped with material for providing intelligently-directed recreation, and these organizations still maintain secretaries who do excellent work.

## Marooned in the Mountains

But one thing was needed—these men lacked a Church chaplain, and the call went out to the Church to come over into Macedonia and send a man to minister to the spiritual needs of the community and render those other services which an institutional group demands of its clergyman. The call was directed to that agency of the Church which is charged with the welfare and protection of seamen—the Seamen's Church Institute of America. Specifically the call came to the Rev. Dr. Mansfield, the superintendent of the Seamen's Church Institute in New York, who, for a long time, had been helping these men and calling their needs to the attention of the friends of the Institute. The Institute set to work to secure a chaplain, and, through the coöperation of the surgeon-general of the Public Health Service and the Rt. Rev. Dr. Howden, the Bishop of New Mexico, a chaplain was appointed in the person of the Rev. Harold King Stanley, a graduate of Harvard and the General Theological Seminary.

Chaplain Stanley has reported to duty in his field and his first task has been to make a thorough survey of the needs and opportunities of his work. His first opportunity comes to him through the resourcefulness of the men themselves. At their own initiative, and by their own labor, aided by the generosity of the friends of the Institute, some of whom themselves were seamen, the men have erected a building in which is housed an organization they call the Seamen's Social Club. This club is supplied with games and billiard tables and proves one of the chaplain's best resources.

His next opportunity comes to him through the general attitude of the community. Both doctors and patients had been looking forward to the coming of a chaplain and they testified their appreciation of what the Church is doing in sending them a clergyman by the cordiality of their reception and the general attitude of friendliness and co-operation which Mr. Stanley found on

all sides. It is this friendliness and spirit of co-operation that our chaplain can best capitalize to make his work most effective. Then there are the resources that lie close to hand coming through the independent agencies, such as the Y. M. C. A. and the Knights of Columbus, which are at work in the field.

As to the needs of Chaplain Stanley's work—eliminating for the moment his special problem in filling the spiritual needs of the community—he emphasizes principally the great need for amusement on the part of the patients and staff. The reason for this need is the isolation of the place, and the first great problem of the Church is to meet this need intelligently through its chaplain. A sailor 2,300 miles from New York, and 6,300 feet above the sea level, needs amusement and special care while ill, and clothing to equip him when he starts home cured. The government provides the special care and it is certainly part of the Church's task to help provide the amusement and the proper clothing for these men.

Fort Stanton provides the Church with a great opportunity for Christian social service. The Church and the community must realize their responsibility to these men who have given their health to the upbuilding of the Merchant Marine, and it should be the pleasant duty of every Churchman and Churchwoman to do his or her part in coöperating with the government in helping to put them on their feet spiritually as well as physically. They are making a real venture of faith: it takes genuine hope and courage to find the stamina with which to fight tuberculosis. These men are doing their part and it is up to us to do our bit and play our part in restoring them to usefulness.

Any information concerning Chaplain Stanley and his work will be gladly furnished by the General Secretary of the Seamen's Church Institute of America, the Rev. William T. Weston, 25 South Street, New York, N. Y.

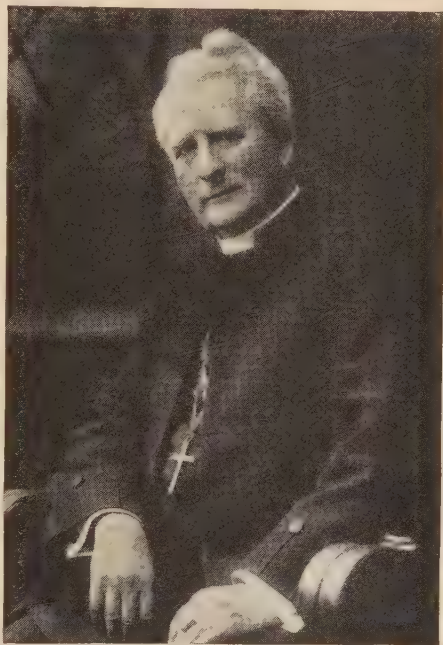


# The Bishop of Bethlehem Now Presiding Bishop

The Rt. Rev. Ethelbert Talbot, D.D., Like Predecessors,  
A Pioneer in Western Missionary Work

**A**UTOMATICALLY upon the death at Dallas on February 18 of the Rt. Rev. Alexander C. Garrett, D.D., Presiding Bishop of the Episcopal Church in the United States, this high honor and responsibility passed to the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem. Thus within a period of less than one year three great leaders of the Church have held this office, a fact which comes strangely because of the long tenure of Bishop Tuttle. Bishop Talbot will serve in this capacity as ecclesiastical head of the Church until his successor is elected under the provisions of the Church constitution at the General Convention to be held in New Orleans September 19, 1925.

The Rt. Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, was born in Fayette, Missouri, October 9, 1848. He was graduated at Dartmouth in 1870 and from the General Theological Seminary in 1873. The same year he was ordained deacon and priest successively. Between 1873 and 1887 he served as rector of St. James's Church, Macon, Mo., and as headmaster of St. James's Military Academy, of which he was founder. In October, 1886, at the General Convention held in Chicago, he was elected Missionary Bishop for the District of Wyoming and Idaho, then created. This territory was in a section of the Rocky Mountain region, still largely a trackless waste. Bishop Tuttle had just relinquished jurisdiction over part of it to become Bishop of Missouri. Bishop Talbot, therefore, together with his predecessors, Bishops Garrett and Tuttle, is numbered among those splendid pioneers who blazed a trail for the Church and her Mission in the Far West, and he in particular contributed measurably toward the settlement and



BISHOP TALBOT

development of the present flourishing states of Idaho and Wyoming. His book *My People of the Plains*, containing reminiscences of the ten years during which he served as Missionary Bishop, is a permanent contribution to the literature of the winning of the west, a veritable textbook for the newer generations in Idaho and Wyoming who would know something of the heroic era in the founding of those states. Bishop Talbot was transferred, February 2, 1898, to the see of Central Pennsylvania, now become the Diocese of Bethlehem, of which he has continued ever since to be Chief Pastor.

In addition to his reminiscences Bishop Talbot has written *A Bishop Among His Flock*, *Tim—a Biography of a Dog*, *A Bishop's Message*, and numerous magazine articles.

# Lenten Letter to the Children of Our Church

## From the President of the National Council

My Dear Fellow-Soldiers in the Church School:

**W**E are fellow-soldiers, are we not? Some of us older ones are in active service and some are training in the Camps. You are the ones in training and you expect us to tell you what is going on at the front.

Well, I have just returned from a visit of inspection to the far-off battle line. I went five thousand miles to Japan and China on the other side of the world. I saw some of the cities of Japan in ruins after the earthquake and fire, and I saw other cities beautiful and unharmed, but what impressed me most was the courage and faith of the Christian people out there and above all the brightness and cheerfulness of the boys and girls in the schools.

In one of our schools now being held in a poor, temporary building, I talked to four hundred and fifty girls, and when I asked how many of them had lost their homes in the earthquake more than three hundred stood up. Some of them, when they were reminded of their troubles, looked very sad; but I told them that the boys and girls in

America were thinking about them and that we would rebuild their school. This made them all very happy.

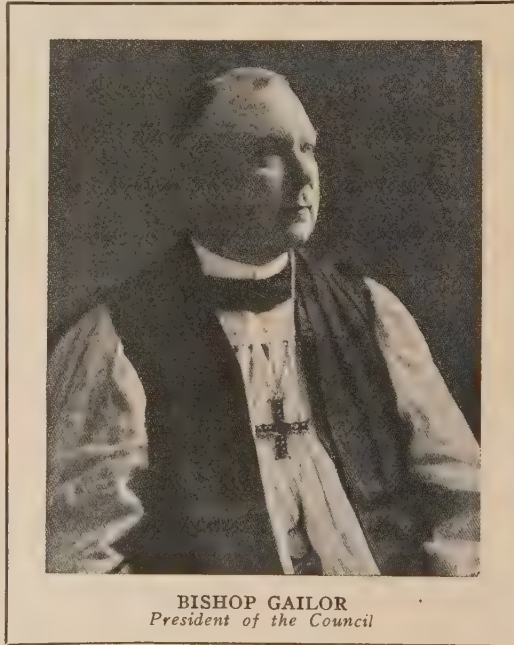
I went to our boys' college, St. Paul's in Tokyo, and had the same experience. There are nearly one thousand Japanese there and they were playing football and baseball, and it made me think of home. It did my heart good, in that country, where people are still wor-

shipping wooden images and have their minds clouded and frightened with superstitious fear of evil spirits, to see the boys and girls in our Church Schools brave and happy because of their faith in our Lord Jesus Christ, and His loving care for them and His revelation of our Heavenly Father.

It was the same in China. Faith made the children of China brave and

happy. It was the same in Honolulu, and wherever I went, always the same evidences of courage and of faith.

So let us think this Lent of the sunshine and hope which our offerings are helping to spread through the darkness of the world and do our very best.



BISHOP GAILOR  
President of the Council

*Rev. A. Gailor*



# The Spirit of Missions

## PICTORIAL SECTION

Pictures Which Show the Fields in Which We Work and the Work We Do



"NOBODY'S CHILD"—A WARD OF ST. LUKE'S, TOKYO

*This is one of a score of Japanese babies, parents unknown, who were found in the streets of Tokyo after the earthquake and fire of September first. The picture was taken in front of the children's ward of St. Luke's Hospital*



#### BISHOP MOTODA'S FIRST CHRISTMAS CELEBRATION

*There was no church building but a room in the residence of Mr. and Mrs. J. McD. Gardiner, Tokyo, served the purpose of a chapel*



#### OLD GLORY AND THE JAPANESE FLAG FLY AT ST. LUKE'S

*These banners at the entrance of the hospital of shack and tent portray the international brotherhood symbolized there. Dr. Teusler and Bishop McKim in the central background*





### A HOSPITAL WARD UNDER CANVAS AT ST. LUKE'S

*At the right Araki San, head Japanese nurse, whose skilful and heroic leadership saved the life of every patient in the great Tokyo disaster*



### TOKYO'S DISASTER BRINGS NEW CONVERTS TO THE CHURCH

*Mrs. Shin Furukawa stands between Bishop Motoda and the Rev. Mr. Daito of St. John's, Tokyo. In the Christian message she finds consolation for the loss of her entire family*



HERE IN A GRAPHIC WAY IS SHOWN THE RATIO OF OUR CHURCH P

*These are girl pupils of St. Margaret's School, Tokyo, assembled on the grounds of the school. The group on the right includes those pupils who suffered no losses; the tragically large group at the left was the result of the bombing of St. Margaret's.*





CHILDREN IN TOKYO WHO WERE TRAGICALLY AFFECTED BY THE EARTHQUAKE  
AND FIRE

at the School for Feeble-Minded Children where they now are housed. The small group at the left represents girls of the school who lost homes, parents, brothers, sisters, in the tragedy. Still life is the Tsukiji property



MISS GRACE LINDLEY INSPECTS THE RUINS IN TOKYO

*The Executive Secretary of the Woman's Auxiliary has adapted herself to the classic vehicle of the country*



MISS KUROKAWA AND THE WISTARIA THAT SAVED HER LIFE

*Miss Kurokawa is a teacher in St. Margaret's School. During the earthquake she clung to the luxuriant vine while the earth around her opened and spouted great acyers of water*





GRACE CHURCH, TOKYO, LIKE THE REST, A HEAP OF DEBRIS

*The Rev. T. Ono, priest in charge, stands in the midst of the ruin where since the disaster he has met his people regularly for the services of the Church*



DR. WOOD MEETS THE GIRLS OF ST. MARGARET'S

*Here amid the ruins of their school they presented a petition urging the Church in America to rebuild for them at the earliest possible moment*



ALEXANDER CHARLES GARRETT, D.D., LL.D.  
*Bishop of Dallas and Presiding Bishop of the Church. Born November 4, 1832.  
Died February 18, 1924*



## The Late Presiding Bishop

**T**HE Rt. Rev. Alexander C. Garrett, D.D., Presiding Bishop of the Episcopal Church in America and Bishop of the Diocese of Dallas, died suddenly on the night of February 18 last in his cottage on the grounds of St. Mary's College, Dallas, Texas.

Bishop Garrett was ninety-one years old. Though totally blind and feeble he was able to be about and to the very last day of his life to fulfill the functions of his high office. His mind remained keen and he took the most active interest in affairs throughout the Church and throughout the world. The immediate burden of responsibility in the diocese of Dallas had for some time fallen upon the shoulders of the Coadjutor Bishop, the Rt. Rev. Harry Tunis Moore, D.D., but Bishop Garrett remained in touch and in addition fulfilled all of the obligations devolving upon him as Presiding Bishop. One of the great moments of his life beyond doubt was the assembling of the House of Bishops in his cathedral church at Dallas in October, 1923. He was an impressive figure as he stood to pontificate at the close of the corporate communion of the House in the cathedral, his voice still possessing a fine resonance that filled the edifice. He attended all of the sessions and was present at St. Mary's College at a reception given there, and at the close of the sessions of the House delivered a summary of the proceedings, concluding with a touching valedictory to his brethren who had stood throughout his address.

Three chief enthusiasms afforded him happiness to the very end. St. Mary's College was easily the first. This very successful institution in Dallas was the Bishop's own achievement. A Bible Class conducted by him in the cathedral for the men of the community certainly must have taxed the aged Bishop's strength, but he would not hear of relinquishing this privilege.

Finally the children about the cathedral, in the diocese, throughout the Church, seemed to become more and more precious to him as the shadows lengthened.

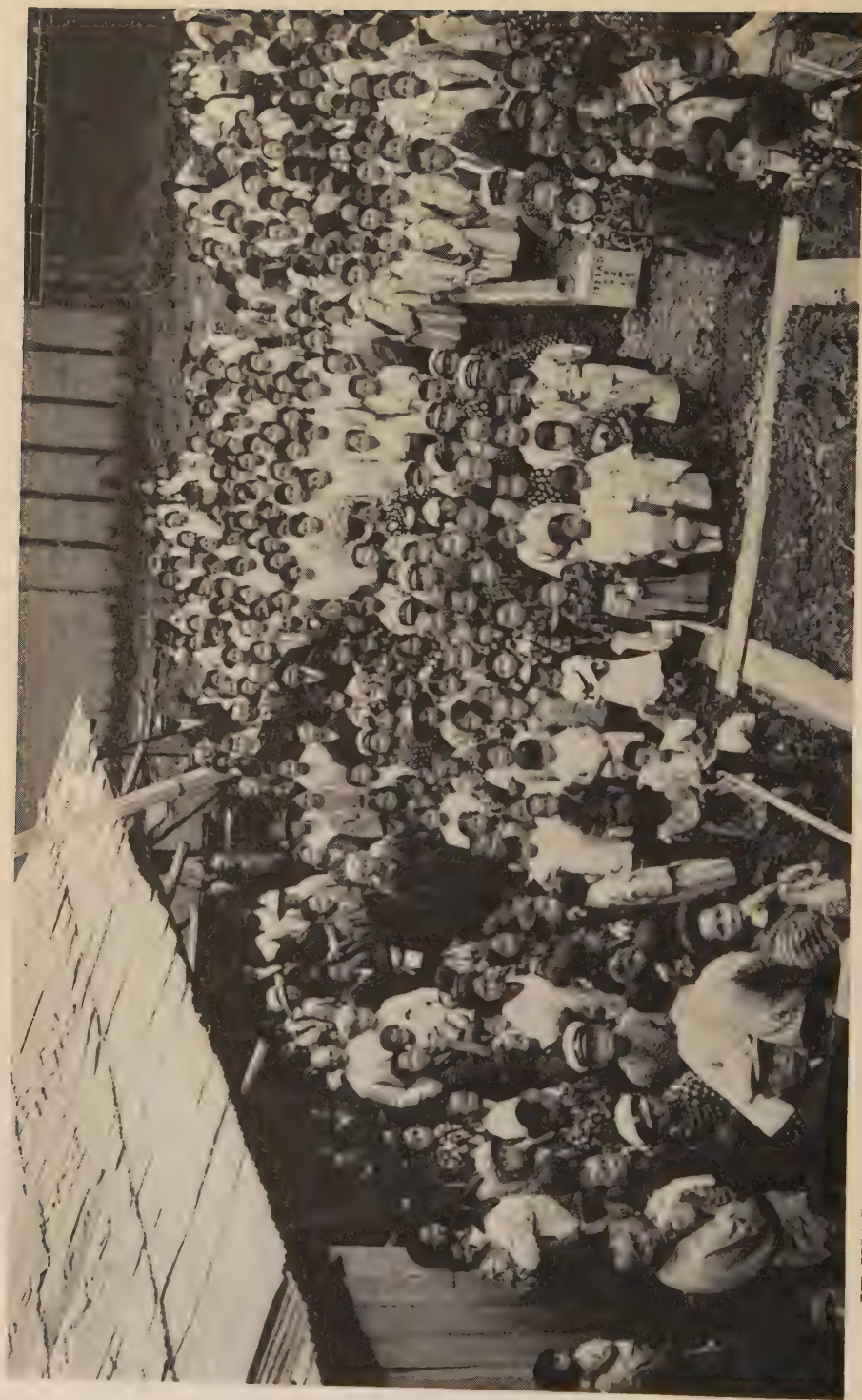
The January number of *THE SPIRIT OF MISSIONS* carried a beautiful message from Bishop Garrett, "an old friend", as he called himself, to the children of the Church. In it he asked letters voicing loyalty and was delighted with the replies, all of which were read to him and each seemed to give more happiness than the last. The children of the Church certainly have lost an "old friend". One of the very last acts of Bishop Garrett's life was to pen a message to them. It was in type ready for insertion in this issue of *THE SPIRIT OF MISSIONS* when the sad and unexpected news of his death was telegraphed from Dallas.

Bishop Garrett was born in Ballymote, County Sligo, Ireland, November 4, 1832, and was the son of the Rev. John and Elizabeth (Fry) Garrett. Bishop Garrett's father, grandfather and great-grandfather were rectors of the parish in Ballymote for 150 years; and he is the youngest of five brothers, all of whom were priests of the Church.

Consecrated Bishop of Northern Texas on December 20, 1874, by Bishops Clarkson, Spalding, Tuttle and Hare, Bishop Garrett entered upon his work December 31, 1874. His life from that time was devoted to building up the Church in Texas. The diocese of Dallas was organized in 1895, and Bishop Garrett installed as its Bishop.

During his episcopacy Bishop Garrett was responsible for the erection of fifty-four churches, in addition to St. Mary's College, Dallas, of which he was chaplain; St. Matthew's Home for Children, Dallas, and All Saints' Hospital, Fort Worth.

Bishop Garrett became Presiding Bishop of the Church upon the death of Bishop Tuttle, April 17, 1923.



IT WAS A JOYFUL DAY WHEN THE CORNERSTONE OF THE NEW BABY HOUSE WAS LAID





BABIES OF ALL AGES REJOICE IN THE BABY HOUSE

## Where Baby Is King in Kyoto

The First Day Nursery in Japan Has Met With Approval in High Places

*By Margaret R. Paine*

IN June of the third year of Taisho, which corresponds to the year of 1912 in our calendar, there materialized a plan for a Nurses' Home in Kyoto, formulated by Miss Sallie Perry Peck and her assistant, Miss Fujita. Miss Peck had worked for years in Kyoto, and Miss Fujita, whose home was in Kyoto, had graduated from the Presbyterian Hospital Training School in Philadelphia, so each realized the lack of thorough practical training for most Japanese nurses. They decided to rent a house and make it a home for young nurses who had been studying, but who had yet to take the government examinations for nurse and midwife.

There are a number of commercial organizations which make homes of a sort for nurses and take charge of their engagements, profiting largely on a certain per cent of their income. On a small scale, this nurses' home was to be similar. But with these differences, that the nurses should pay their board

of their own free will, be given a comfortable, homey place to live, and real training for future examinations, both of the book and practical variety.

In June, 1912, a house was rented in the heart of the weaving district of Kyoto, where the need for nurses and medical attention is always acute. The people live for the most part in shanty-like places, crowded sadly together, each member of the family doing his part in the weaving industry. They are sometimes encouraged by the condition of the silk market, and as often poverty-stricken by lack of work. Miss Fujita lived in the house with the first nurses who came to profit by her experience. Bitter discouragement came from the owners of the larger nurses' homes, who resented a new organization started in such a helpful, friendly spirit. It meant a struggle to keep the home in existence. But it persisted until two years ago (1921) when Miss Fujita, who by this time was Mrs. Sonobe,

## Where Baby Is King in Kyoto

went again to America to take additional training in the hospitals of that country.

Eight or nine of the nurses have taken the government examinations and passed with high marks. As many more have taken the government examinations for midwife. The last nurse to take her examinations passed with the highest mark just before Mrs. Sonobe left in July, 1921.

This story of the Nurses' Home serves as an introduction to our story of the "Baby House" as the Day Nursery of Kyoto is best known to us.

Early in the history of our Nurses' Home, when Mrs. Sonobe and one of the nurses were called to a case, the solution of a real tragedy was put into their hands. When they went late one night to usher an infant into the world, they found the mother lying on a rough bamboo lattice, through which the wind whistled up from the cold, dank ground under the house. The mother never got well, but lay ill for a long time after bringing this little fourth baby into the world. The father had run away, appalled by the coming of another child and no weaving to be done. So Mrs. Sonobe took the three older children home with her and gave the mother all the attention she could.

These three unfortunate children became the nucleus of the Baby House, for other families clamored for help in caring for their children while the parents were at work.

With the help of her nurses other babies were taken in and cared for in greater numbers each year until the Nurses Home really became a Day Nursery, with the nurses as an auxiliary.

The house was small and it was decided that not more than seven children could be well cared for. Miss Peck and Mrs. Sonobe had not only to take care of the babies but had to furnish the means for a home. So at first a steady supply of laundry bags went to America to be sold that the Baby House might survive!

Mr. and Mrs. Sonobe and Mr. Sonobe's mother were giving their lives to this work, and as it grew Mrs. Sonobe's own family was growing too. When she was ready to go to America the second time she had three fine children of her own. That her husband and his mother have heartily sympathized and forwarded Mrs. Sonobe's plan was shown by the help they gave Miss Peck in her absence.

In the seventh year of Taisho (1918) the Day Nursery was first recognized by the government, and since then annual reports have been required by the Interior Department.

In the tenth year of Taisho (1921) the first financial assistance was given by the government, as is its custom when charitable organizations have proved themselves really worthy of notice. But in February, 1923, came real honor from the government, for the Baby House received the largest gift of all the charitable organizations in Kyoto, *yen* 1,000 from the Interior Department, and as an especial favor *yen* 500 as an annual gift from the Imperial Household.

With this encouragement, added to the steady practical assistance given by the American Mission in Kyoto and their promise of a fund for a new building, the dream of a larger, brighter Baby House was about to become a reality.

With a great deal of happy excitement, and after strenuous sessions with officials, Mrs. Sonobe triumphantly accomplished her much desired plan for having Bishop Tucker lay the cornerstone of the new building. On the very afternoon of his departure from Kyoto (June 19th), to take his boat for America, the Bishop did lay the cornerstone with all its attendant formality and the new Baby House was started on its way to completion. On the 13th of the following October it was formally occupied—its big sunny playroom and big yard outside offering infinite possibilities for the babies after the tiny little garden and small dark house where



## Where Baby Is King in Kyoto

it had existed so long and succeeded in spite of handicap. The plan of the Baby House has been carefully thought out, combining plenty of air, sunshine and chances for cleanliness with the simple, artistic Japanese idea of beauty, for Mr. Sonobe, who is an artist, took the greatest personal interest in the making of the plan.

The visiting babies have their own entrance, near the little room where, after their bath, they are dressed afresh in the clothes of the Baby House. Near that is the milk room, where their food is prepared and kept in a refrigerator. Across the hall, the big Japanese bath-room is quite up to date, with the addition of two ample stone laundry tubs. Near the children's entrance is an office where all the records are made and kept in a businesslike fashion.

Not the least asset of the new home for the day nursery is the space around the house, which, it is hoped, will be developed into a real Japanese garden at the front, and into a real modern playground on three sides of the house. In this space is a relic of former occupation, a good well which is now securely closed, awaiting the culmination of a plan to use it some day as the source of a shallow pool in the playground where the children may wade and paddle in the hot weather. For summer affords no opportunity to these children to leave the heat of the city. The little seesaw brought over from the old home stands lonesome and alone in the big playground waiting for other companions in the shape of sandpiles

and slides which will come some time.

So it is a delightful home with still more delightful possibilities in which the Baby House is taking a new lease on life and being watched with interest by the Japanese Government.

From the very beginning, in connection with the Nurses Home and the Baby House, Mrs. Sonobe—Mr. Sonobe joining with her later—has had a thriving Sunday School. Every Sunday morning between eighty and a hundred and twenty children gather for a good earnest session of hymns, Bible reading, lessons by classes and a summary by Mr. Sonobe. The new house has furnished roomy, sunshiny quarters for the Sunday School instead of the small room where they knelt so uncomfortably together. So there is new impetus and interest in the Sunday School and many new members have been enrolled.

The Sunday School is also a source of information to the neighborhood, for the children carry away a feeling of confidence and friendliness for the Baby House which brings mothers and fathers to seek its help.

For it is not easy to establish confidence among these Japanese. Anything so altruistic is very remarkable to a people who strictly mind their own business, and they look with actual suspicion, these ignorant ones, upon anybody like Mrs. Sonobe who is willing to be so different, and give so much for nothing—such a supply of friendly help—but once they understand, their appreciation knows no bounds.





MISS LINDLEY AND HER PARTY ENJOY A POI SUPPER AS THE GUESTS OF HAWAIIAN CHURCH PEOPLE



# Round the World With Miss Lindley

## III. Honolulu (Continued)

### Happy Memories of Hawaii

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip round the world to visit the missions in the Orient, has promised to share her experiences with the readers of THE SPIRIT OF MISSIONS. This is the third instalment of her journal.

I AM so enthusiastic over the Hawaiian people, more especially the Hawaiian Church people, and most especially and completely the Hawaiian congregation of St. Andrew's Cathedral, Honolulu! We came into the harbor early in the morning, past Diamond Head, and gradually moved up toward the pier, but early as it was, what do you suppose those people had done? They had come down in a small boat to meet us, and one of them came on board and decorated us with  *leis* . You know that charming custom of theirs of putting around your neck a wreath of flowers, and then they sang to us. If you had always been stirred by the romance of the Pacific Islands how would you feel as you stood looking down on that group of people who represented both a story of Pacific romance and a native Church? To realize that they had come to greet you because you represented thousands of women in the Mother Church was to be profoundly moved and profoundly grateful that you had been entrusted with a message from those at home to those in the Islands. It was then that we heard the word  *Aloha* , which was to be our greeting many times and finally our farewell.

The next opportunity to see them came when we had a meeting of the Hawaiian Woman's Auxiliary. We met in Emma Hall at the Priory, and on the wall over the platform hung the portrait of the good Hawaiian queen who had loved the Church so truly. It was the Advent season, so we sang  *Oh Jesus, thou art standing outside the fast closed door* , but it seemed to me that they hadn't done that, they had

opened the door so that the Christ might come in. It may be we who close the door of our hearts against the command to take His message to those who wait.

The next privilege was that of the service Sunday morning in the Cathedral when the choir of girls from the Priory sang so beautifully the anthem  *Hark, Hark My Soul* , and the words of the service leaped at you with new meaning.

And then came the most interesting " *Poi Supper* ". " *Poi* " is a Hawaiian dish but the supper was a feast. The room was charmingly decorated, the tables almost covered with green leaves, and then the feast was served. The roast pig had been cooked whole in the ground, the fish baked in  *ti*  leaves, and at each place stood a bowl of  *poi* , a rather thick paste. Mrs. Hayes, the President of the Auxiliary, presided most graciously, there was singing and playing and the Hula Dance by one of the young girls, and after that speeches of greeting and good wishes made by the head of each organization in the parish, made so beautifully and with such lovely friendliness that they nearly brought tears, and I had all I could do to try to thank them. I said truly that we should never forget that evening. Afterward they took us for a ride around the city, including a drive up Punch Bowl, a hill from which one has a wonderful view of the city and the ocean, and that night the moon over it all made it a fairy picture.

Those are the happy memories, the occasions when we rejoiced together. There was also the time when I was



EASTER MORNING SERVICE ON THE PUNCH BOWL, THE MOUNTAIN WHICH OVERLOOKS HONOLULU

permitted to sorrow with them. Mrs. Searle, our U. T. O. worker in the Hawaiian congregation, and a Hawaiian herself, a graduate of the Priory School, had been taken ill just after we had arrived and had been operated upon, and all those last days we prayed for her. The day of the Poi Supper she had asked Mrs. Hayes about the preparations and had been interested in it all. But early the next morning she died. The funeral was held on Sunday afternoon, and sad as it was, for she was well loved and will be much missed, it was still very beautiful. I thought of what a Hawaiian funeral must have been in the old days when the future must have seemed very dark, just as it must have been for our ancestors, and then I realized how truly for us all Christ has taken out death's sting and conquered the grave. Bishop LaMothe made a short address, full of appreciation and tenderness, and you felt again the love in which the Church has gathered these children into Her arms.

That Sunday was our last day in the Islands, and there were still two other experiences. After the evening service the Young People's Organization, the "Beta Delta Delta," came to the Bishop's house, and in a charming little

speech Mr. Judd presented a message to the Young People's Organization (a copy is being sent to Dr. Gardner so I won't give it here) and gave me a beautiful picture with the message, "Aloha Nui from the Beta Delta Delta of the Hawaiian Congregation." And then later that evening Dr. and Mrs. Hayes and Mr. Copp came to the steamer to say goodbye and Mrs. Hayes gave us *leis*.

Do you wonder that we said "Aloha" with all the meaning we could put in the beautiful word? God's family is a big one, made up of many kinds of children, but I think none can be more gentle, more gracious or more loving than these children of His living in one of the most beautiful parts of this beautiful world.

### Miss Lindley's Itinerary

Arrive Shanghai in March.

Arrive Hankow in March; address: care of American Church Mission, 43 Tung Ting Road, Hankow, China.

Leave Hankow March 20th.

Arrive Anking March 21st; address: care of St. James' Hospital, Anking, China.

Leave Anking April 3rd.

Arrive Shanghai April 4th; address: care of Mr. M. P. Walker, 20 Ming Hong Road, Shanghai, China.

Leave Shanghai April 25th.

Arrive Peking (about) April 25th-28th; address: Hotel de Peking.



# Tablet Unveiled in Honor of Miss Emery

Many Friends Gather to Pay Tribute to Their Lost Leader

THE unveiling and dedicating of a tablet commemorating Miss Julia C. Emery's long years of work as general secretary of the Woman's Auxiliary took place at a simple service in the Church Missions House Chapel on Monday morning, February 18. The tablet has been erected by friends who were members of the executive board of the Auxiliary at the time of Miss Emery's death.

Bishop Gailor was the celebrant at the Holy Communion and read the dedicatory prayers, and Bishop Lloyd made a brief address.

As Bishop Lloyd observed, if Miss Emery could have spoken it would have been to voice a vehement protest against the very thing they were doing. No one was ever more retiring, more self-effacing, than that gentle spirit, or more sensitive in the consideration of others. Any lack of harmony, any friction in the atmosphere, was for her a burden heavier than any burden of

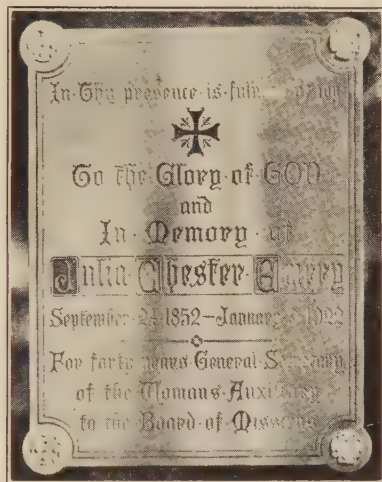
work. Bishop Lloyd reminded her friends of her unflinching insistence that all her work and all the work of the Auxiliary should reveal, and direct attention to, not the workers but their Master. "Whoever now looks at the

tablet may say, 'There was a mortal who knew that the greatest wrong a person could do was to let self come between work and all that the Blessed One has said we might do on His behalf, and who knew that the intrusion of self can greatly hinder the accomplishment of His will'."

Besides the Missions House staff, many Auxiliary officers and other Church workers

were present at the service.

The Bishop's dedicatory prayer asked that all who worship where the tablet hangs may be thankful for Miss Emery's work, and, following the example of her devoted and unselfish life, labor unceasingly for the extension of the Kingdom.



## All Honor to St. Paul's Church, Makapala—Honolulu Sets an Example to Many Wealthy Dioceses

BISHOP LA MOTHE of Honolulu, in sending a check for \$563.82 for the Japan Emergency Relief Fund says it is only a first instalment and more is coming. "\$50 of the amount," says the Bishop, "is from St. Paul's Church, Makapala, Island of Hawaii, a little congregation of Chinese and Hawaiians, worshiping in a little church

which is pitiful, it is so poor. I want to quote Rev. Mr. Walker's words accompanying the check:

"My dear Bishop: The first always in the field is St. Paul's Church, Makapala. Check herewith for the Japan work, \$50. I doubt if there is a poorer set of people anywhere, yet they have given splendidly as they always do."

## News and Notes

THE first synod of the new Japanese diocese of Tokyo was held in the see city on December 17, 1923. Bishop Motoda presided and officiated at the opening service of Holy Communion in the chapel of the Central Theological College, which had escaped destruction in the earthquake. The new diocese begins work under conditions which would tax the stoutest hearts. Over two-thirds of its 3,600,000 people are refugees. But the courage and faith of the Japanese Christians are an object lesson to the rest of the Christian world.



ON the evening of February 14th the program broadcasted from station WEAJ in New York City was heard at the Hudson Stuck Memorial Hospital, Ft. Yukon, Alaska, just north of the Arctic Circle. The friends who made it possible for Dr. Burke to secure a radio outfit when he was in the States last summer will rejoice in knowing how much they have done toward relieving the isolation which seemed to be the inevitable lot of dwellers at that lonely outpost.

Those other friends who recently presented a radio outfit to the Rev. W. A. Thomas, our missionary at Point Hope, still farther north, may reasonably hope that our missionaries there, too, may join the circle of "listeners in."



ON All Saints' Day, 1923, the cornerstone of the Sarah Conway Ramsaur Memorial Hospital at Cape Mount, Liberia, was laid. A great number of people who had known and loved Mrs. Ramsaur had gathered. A procession of the boys of St. John's School and the girls from the House of Bethany was headed by the vested choir of the Irving Memorial Church, the Rev. E. L. Haines and the Rev. H. A. Donovan. Miss Ridgely gave a short history of the founding of the hospital

by Mrs. Ramsaur and Miss Seaman spoke of her life and work. After the Church service the proceedings were conducted by the Master Masons of Liberia, the actual laying of the cornerstone being performed by His Excellency the President of Liberia, the Hon. G. A. B. King. As the *Liberian Churchman* in its account of the occasion said, "It was truly fitting that this beautiful service should be held on All Saints' Day, which happened to be also the National Thanksgiving Day. Mrs. Ramsaur has gone to join the Saints in glory and we are thankful that she has left us such a wonderful example of Christian service."



A BUILDING every four days is the record shown by the report of the American Church Building Fund Commission for 1923. The Year Book just issued sets forth what this department of the Church at work has done, is doing, and yet can do to lengthen the cords and strengthen the stakes in the way of physical Church extension. Copies may be had on application to the Corresponding Secretary at 281 Fourth Avenue, New York City.



IF by any chance a very charming lady might be called "The Andrew Carnegie of China" that title belongs to Miss Mary Elizabeth Wood, librarian of Boone Library in Wuchang and organizer of half a dozen branches of that library in as many different places. Miss Wood is one of our missionaries with a real vocation.



THROUGH a letter sent across country by the Rev. Efraim Salinas, principal of St. Andrew's School, Guadalajara, Mexico, we are glad to hear that the school has experienced no material harm from the siege to which the city has been subjected. The work is progressing normally, the chief ill effect of the revolution being felt in the food



## News and Notes

shortage and consequent high prices. The school is fortunate, however, in finding some part of its food supply in its own fields and gardens.



ON Wednesday, January 9th, in the Chapel of the Messiah at Prairie Island, Minnesota, Mr. Thomas Rouillard, a full-blooded Sioux Indian, was ordained a deacon by Bishop McElwain. Archdeacon Ashley, of South Dakota, preached the sermon in both English and Dakota. In spite of rough weather a good congregation gathered in the little chapel and a number of laymen came over from Red Wing with the clergy to witness the rather unique service and to encourage the church-folk on Prairie Island.

When the ordinand was examined just before the laying on of hands, the Bishop asked the questions in English, Dr. Ashley interpreted them in Dakota, and Mr. Rouillard answered in Dakota.

The Rev. Mr. Rouillard has for many years served the Church of the Messiah, our Indian mission on Prairie Island, as lay reader. He is a man in the neighborhood of sixty years of age, a very devout Christian, and in his new relationship as deacon in charge of the work will be able to serve his people in an even larger way than he has in the past.



IN recognition of their services to the community during the recent catastrophe in Tokyo, the Imperial government has conferred decorations on Bishop McKim and Dr. Teusler. We believe Bishop McKim has received the "Order of the Sacred Treasure," but the cable was not quite clear on this point.



REAR-ADMIRAL PHELPS, who has just retired from the Asiatic fleet, says, "One thing I shall take home with me—the firm conviction that only Christianity and education will change the mentality of the Chinese. That I shall preach."

WOULD it not make you happy to receive such a letter as this?

DEAR SPIRIT OF MISSIONS:

You sent me a lovely Christmas card, a sort of round-the-world Christmas card. And since I am still a very new member of the Missions Family, it specially pleases me to find that the Spirit of Christmas told the SPIRIT OF MISSIONS where to find me.

Your visits once a month to our station in Kyoto are most welcome. You are read eagerly from cover to cover. You have been so generous to Japan in space, in comment and in material results, and Japan is very grateful. But when you tell about Liberia and Alaska and Southern Virginia and Brazil we are just as keenly interested. Furthermore, to read about the heat of Liberia makes me enjoy the chilblains of Kyoto much more.

A Happy, Busy New Year to you, dear SPIRIT OF MISSIONS. I hope lots more people will come to know you and enjoy you as much as

Yours sincerely,

EDITH L. FOOTE.

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### PRIZE ESSAY CONTEST

Conducted by

The National Student Council of the  
Episcopal Church  
on the topic

*College Teaching as It Affects the  
Religious Life of Students*

\$100.00 First Prize

\$50.00 Second Prize

Judges: The Commission on Student Work  
of the Department of Religious  
Education of the Episcopal Church.

### CONDITIONS

1. Contestants must be Episcopalians who are undergraduates, i.e., applying for, but not yet having received, a bachelor's degree in institutions authorized to grant such degrees.

2. Essays to be received by Rev. Paul Micou, Church Missions House, 281 Fourth Avenue, New York City, not later than April 30, 1924.

3. All essays to be typewritten, double space, on one side of paper.

4. Maximum limit of essay, 1,500 words.

5. All essays to be the property of the National Student Council for publication in whole or in part.

# The Sanctuary of Missions

**A**LMIGHTY and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*



**O** GOD, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; through the same Jesus Christ our Lord. *Amen.*



## Thanksgivings

**W**E thank Thee—  
For opportunity to give generously for the rehabilitation of the Church in Japan, sorely stricken by earthquake and fire.

For the brave visioning of the leaders of this Church who, not content merely to rebuild the Church that was, have determined to enlarge the fields of its usefulness the better to hasten the coming of Thy Kingdom among the people of Japan.

For continued blessing upon loyal men and women who, in shack and tent, under great difficulty yet without complaint, are doing Thy work with splendid zeal in churches and schools and in St. Luke's Hospital, Japan.

## Intercessions

**T**HAT it may please Thee—  
To bless the efforts of all who strive to make of this magazine a worthy messenger and advocate in the cause of the Mission of Thy Church.

To bless the faithful little army now striving to obtain greatly increased numbers of readers for THE SPIRIT OF MISSIONS.

To bless the children of Thy Church as with fine zeal and energy and sacrifice they begin efforts to secure the annual Lenten Offering for the spread of Thy Kingdom.

To bless Bishop Talbot as he assumes the great responsibility of Presiding Bishop of the Church.



**A**LMIGHTY God, Who giveth wisdom to all who ask in faith; We make our supplications unto Thee for all Church schools established in Thy Name. Grant to the leaders diligence and patience that they may serve as in Thy sight. And to all the children committed to their care give the spirit of loyal obedience; that with minds ready to receive the living Word, and with wills devoted to joyous service, they may be made like unto Him who went about doing good, Thy Son, Jesus Christ our Lord. *Amen.*



**O**UR Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. **AMEN.**



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# Progress of the Kingdom

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**L**ENT is here and again the children of the Church are busily accumulating their offering. Begun in 1877

with the gift of two hundred dollars from the Sunday School of St. John's Church, Lower Merion, Pennsylvania, this annual outpouring reached last year the impressive sum of \$390,853. Each of recent years has shown amazing advances in this total, so that it seems entirely possible that the fine sum of five hundred thousand dollars will be reached this year. With this achievement the total given in the form of this offering by the children of the Church will pass the five-million-dollar mark, truly a monumental sum.

Bishop Gailor, captain of the children's host, sends to them an encouraging message in this issue. It might well be read to schools throughout the Church and would not fail to inspire our valiant young soldiers for the task before them. To the whole army, from the great teeming school in the huge city to the littlest scholar in the remotest school, THE SPIRIT OF MISSIONS sends Godspeed. Never before was the need greater for generous, sacrificial giving that the Church might measure up to the wonderful opportunities of service presented at home and abroad.

**T**HE Right Reverend Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, has become Presiding Bishop of the Church through the death of Bishop Garrett, who had succeeded Bishop Tuttle in

that high honor and responsibility. The title remains operative until the sessions of the General Convention at New Orleans in 1925, when the seniority system will be abandoned and the Presid-

ing Bishop and President of the National Council in one person will be elected by that body. The change was made because it was felt that under the old system the office devolved upon men of too great age. The soundness of this position seemed established when Bishop Garrett, beyond ninety and totally blind, became Presiding Bishop.

The whole Church will rejoice in the accession of Bishop Talbot, missionary pioneer and distinguished scholar, still in his prime and capable of inspiring leadership, who now becomes titular head of the Church. The National Council sent to him congratulations and assurance of loyal support, and without hesitation we bespeak exactly the same spirit upon the part of the whole Church and all of its agencies. Not the least of these last is this venerable organ of the mission of the Church. To the new Presiding Bishop THE SPIRIT OF MISSIONS makes its profoundest bow, and its pledge of unfailing loyalty.

**I**N successive numbers of THE SPIRIT OF MISSIONS we have presented developments in connection with the great disaster that fell upon the city of Tokyo and upon our Church there. In the first dark hour a phrase uplifted our spirits. It came from Bishop McKim: "All gone but faith in God" he cabled and broke the news to us that practically the whole fabric of our enterprise in Tokyo had been wrecked by earthquake and burned by fire.

Next with a ring of pride in the words we told of the swift raising of the Emergency Relief Fund. We told, too, that the National Council of the Church had determined upon permanent rehabilitation and had sent Bishop

## The Progress of the Kingdom

Gailor and Dr. Wood to study the situation, consult with Bishop McKim and Dr. Teusler and others and to outline an adequate and wise program for future effort.

This month we reach a new stage in these developments. Bishop Gailor and Dr. Wood have made known their findings. With one voice, and the support of many distinguished advisers, they declare not only for rehabilitation but for a splendid forward-looking policy that will mean much in the ultimate winning of the people of Japan for Christ and His Kingdom.

Their plan would rebuild the wrecked churches of Tokyo, the schools and St. Luke's Hospital. Their study of the educational situation revealed a serious gap between the kindergartens and the middle school. Always part of our plan, the mission had not been able up to the time of the earthquake to develop a primary school unit. The result was a gap of some six years in the system, during which period the child who had felt the Christian influence in kindergarten years entered Japanese primary schools, always un-Christian and often definitely anti-Christian.

In China our educational sequence is complete. A Chinese child entering a kindergarten may go progressively through Christian schools maintained by our Mission for a period of eighteen years to manhood and womanhood. The wisdom of this is apparent. The whole Church, we feel, will give emphatic endorsement to the new proposition which will duplicate this efficiency in Japan.

The frontispiece of this issue carries the Council's message to the Church. In terse sentences is unfolded a splendid adventure for God. Leaders in our Japan mission declare that the recent disaster has further weakened already failing belief in ethical systems and in ancient religions. As a result there is presented to Christianity the greatest opportunity it ever has known. Our Church proposes to enter the wide open

door. To some extent evangelistic effort will be trusted to the new independent Church in Japan while this effort is supplemented impressively by us in the educational and medical forms of service. The idea is alluring. Its fulfillment requires a great, generous outpouring of funds, and, as at the beginning, so now a phrase calls us to high service.

"Let us rise up and build" is the Council's message to the Church.

THIS issue of THE SPIRIT OF MISSIONS will fall into the hands of practically one hundred thousand new readers. In some in-

**To Our Many New Readers** stances there will be merely reunion. The magazine will come as one that they have "loved long since, and lost awhile". We trust the reunion will not be for a moment, that friends of long ago will still find it full of interest and inspiration and information, a real factor in intelligent, satisfying, Christian living.

For many thousands of these new readers we will be for the first time upon trial. We would appeal to them not as the oldest missionary publication in America (we are that) but as the youngest and best so far as zeal and devotion and perennial interest are concerned.

By way of definition may we say to these new friends that THE SPIRIT OF MISSIONS is primarily the organ of the Department of Missions of the Church and seeks to present the whole range of the Church's work at home and abroad in well written, well illustrated, authoritative articles, generally from men and women who represent the great body of us who make their pioneering possible.

The magazine also tells from month to month of the activities of each of the departments in the Church's national organization, and is the chief agency for informing the Church of plan and purpose, of success or failure, of its National Council and all of the Council's executive agencies.



## The Progress of the Kingdom

Here then is a dependable source for obtaining knowledge of the Church, of its task, of methods employed, of results achieved. It would seem incomprehensible that any Church man or woman, stockholders as it were in a world-wide corporation, would be content not to have some report of the manner in which his or her business is being conducted. The fact remains that together with practically all religious publications *THE SPIRIT OF MISSIONS* lacks adequate reader support. The campaign now under way throughout the Church seeks to double or treble its present family of readers. All who come into possession of this March Number have opportunity to help achieve this purpose. We ask that every word be read, that the whole magazine be appraised, and we feel confident that it will prove its own best spokesman. From month to month it brings strange parts of the wide world to one's attention. In the cycle of the year wonderful armchair voyages are possible, to Alaska, Hawaii, Japan, China, the Philippines, Latin America, Liberia, to mention remoter centers of our work; and in addition glimpses are afforded of a fascinating wealth and variety of enterprises among our own people, the mountaineers, the Negroes, the foreign-born citizens and brethren, mill-workers, seamen, and thus through the great list.

All sorts of armchair voyages have charm, but these have the added appeal that they are purposeful. There is more than the strangeness of remote places and the ways of foreign peoples. Behind it all is a sense of personal participation in the highest enterprise known to mankind, the furtherance of the Kingdom of God. We claim for the pages of *THE SPIRIT OF MISSIONS* a peculiar power that makes for personal spiritual growth.

In this issue will be found a subscription blank. Will not every old friend who for some reason or other permitted subscriptions to lapse, and that host of new friends who have seen this

one sample, sign "on the dotted line" and join the growing family of those who find each month delight and inspiration in the pages of our magazine?

**R**ARELY has the Church felt the hand of death laid so heavily upon its Chief Pastors as in the past few months. Since the meet-

**Have Fallen** ing of the House of  
**On Sleep** Bishops at Dallas in October last, six of the bishops have gone to their reward. Latest of these is Bishop Garrett, who was host of the House at Dallas, a feeble, yet imposing figure during the sessions.

The list includes the names of Bishops Sherwood of Springfield, Temple of North Texas, Weed of Florida, Keator of Olympia, Hunting of New Mexico. Some of these were full of years, but Bishops Sherwood and Hunting were both men in the very prime of life. The whole Church sympathizes with the people of the dioceses and missionary districts over which these mourned leaders presided. We pray that others, heritors of their faith and zeal, will presently take their places and loyally further the Kingdom as did they.

**T**HE whole Church, we feel sure, will share the pride and happiness of Cuba and the Canal Zone because both the Cathedral

**To Cuba and** Church of the Holy  
**the Canal Zone** Trinity at Havana and the Cathedral of St.

Luke at Ancon are to be consecrated this month. Both events reflect the healthy condition of our work. In the Cathedral at Ancon is a splendid memorial organ to General Gorgas, whose sanitary engineering genius made the digging of the Canal possible. *THE SPIRIT OF MISSIONS* looks forward to the privilege of publishing illustrated reports of both events. To Bishop Hulse of Cuba and to Bishop Morris of the Zone we send particular personal congratulations.

# The National Council

*Is the Board of Directors of the*

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY

*Which Is Composed of All the Members of the*

### Protestant Episcopal Church in the United States of America

*Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.*

*and is also the Executive Board which carries into execution the general lines of work prescribed by*

#### THE GENERAL CONVENTION

*Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.*

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*Supply Secretary*

*Miss Ellen I. Flanders, Office Secretary*

*Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.*  
*Telephone number for all Departments, 3012 Gramercy*



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# The National Council

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxillary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxillary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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## Meeting of the Council

February 20-21, 1924

THE President of the Council and the Executive Secretary of the Department of Missions returned from their trip to the Orient in time to present their report on conditions in Japan to this meeting. The gist of this report, with details as to proposed reconstruction work, will be found in the first pages of this issue.

In his opening address Bishop Gailor spoke with feeling of recent deaths in the episcopate and read a letter welcoming him home, written by the Presiding Bishop shortly before his death, in which Bishop Garrett said he had been asked to take the late Bishop Temple's visitations during the coming summer and spoke of his pleasure at the prospect of meeting his old friends in North Texas again. The following minutes were adopted by rising votes:

The National Council hereby expresses its sympathy with the diocese of Dallas, and unites with it in lamenting the death of its great spiritual leader, the Right Rev. Alexander C. Garrett, D.D., Bishop of Dallas and Presiding Bishop of the American Episcopal Church.

Bishop Garrett was a scholar and teacher whose learning and ability were recognized on both sides of the Atlantic.

He was consecrated Bishop of the Missionary District of Northern Texas at a time when that section of the state was sparsely populated and the conditions of evangelistic work were hard and discouraging. More than once his conspicuous ability brought him invitations to high positions in educational institutions, and he was once elected Bishop of a prosperous diocese; but he

declined all opportunities of personal advancement and gave his life to the people of Texas. It was a matter of profound satisfaction to him that he lived long enough to see the District of Dallas admitted as a regularly organized and self-supporting diocese.

At the death of Bishop D. S. Tuttle, Bishop Garrett became the Presiding Bishop of the Church, closing his life here with the same clear faith in Christ and loving service for His Kingdom that had characterized his work for more than half a century.

*Right dear in the sight of the Lord  
is the death of His saints . . . their  
works do follow them.*

In the death of Right Rev. Edward A. Temple, D.D., Bishop of North Texas, the Church has lost a faithful leader in the Domestic Mission Field.

In spite of long-continued ill-health Bishop Temple gave himself without stint to the vast and exacting field to which the Church had sent him. He has left to the Church an example of self-sacrificing service. Her missionary annals are richer for his life.

The National Council records its sorrow for the loss the Missionary District of North Texas has sustained. It assures the clergy and people of the district and the members of Bishop Temple's family of its sincere sympathy.

Resolved: That copies of the foregoing Minute be placed upon the minutes of this meeting and be sent to the Council of Advice of the Missionary District of North Texas and to Bishop Temple's family.

## The National Council

Whereas: By the death of the Right Rev. Doctor George Coolidge Hunting, the State of Nevada has lost one of its foremost citizens and the Church a faithful and devoted bishop; be it

Resolved: That the National Council records its gratitude to God for the strong and self-effacing life of a beloved brother in Christ, and extends to the people of the State and Missionary District of Nevada its deep sympathy.

Resolved: That a copy of this Minute be sent to Mrs. Hunting and to the Chairman of the Council of Advice of the Missionary District.

The Council sent the following message to Bishop Talbot of Bethlehem, who, through the death of Bishop Garrett, automatically becomes Presiding Bishop:

The National Council of the Church sends its affectionate greeting and assures you of its readiness to serve whenever it can be of assistance in your work and of its prayers for God's blessing upon you in the discharge of your new and grave responsibility.

The Council received with regret the resignation of Mr. William M. Baldwin, the representative from the Second Province, and Mr. William J. Tully was elected to fill the vacancy.

Letters of appreciation of the attitude of the Council toward the Orthodox Eastern Churches had been received from Bishop MacInnes, Archbishop Platon and Metropolitan Gerassimo.

Bishop Johnson of Missouri told the Council of the plans for a memorial to Bishop Tuttle, and the following resolution was adopted:

Whereas: The National Council has heard with satisfaction that the Diocese of Missouri has effected a strong organization to erect a Church Community House, and to secure an Endowment Fund for the same, as a National Memorial to Bishop Tuttle, in the City of St. Louis, which was for forty years his home; Therefore,

Resolved: That the National Council hereby expresses its gratification that the creation of such a Memorial has been undertaken and gives its hearty approval and endorsement, hoping that the multitude of those who loved and venerated Bishop Tuttle may generously contribute to the success of this Memorial.

**Report of Treasurer:** A preliminary report on the year 1923 showed an estimated surplus of receipts over expenses amounting to nearly \$3,000, which will be available for the reduction of the deficit. The state-

ment of receipts from districts and diocese was most encouraging. Nine of these have paid their full quota, both budget and priorities. This is a splendid gain. The honor roll is as follows: Alaska, Arizona, East Carolina, Honolulu, Kentucky, Liberia, North Texas, Southwestern Virginia and Utah.

The Council showed its appreciation by the following resolution:

Resolved: That the National Council expresses to the Bishops and other officers of these Dioceses and Missionary Districts and to the other members of the Church therein, its hearty congratulations on their achieving the goal set before them; assures them of the Council's appreciation of this full support in the work of the Church's Program, and of the sense of encouragement the Council derives from such coöperation; and feels sure that what they have so gladly done for the extension of the Kingdom will serve as a wholesome example to the whole Church. Be it further

Resolved: That the Treasurer is instructed to convey this message to the Bishop and the Executive Secretary of each of the above-mentioned Dioceses and Districts.

The total amount received on the Japanese Emergency Fund was \$523,000. On another page will be found some statement of the effect which the generosity of American Churchmen has had on the Japanese.

**Department of Religious Education:** The Executive Secretary is giving a course of lectures on Methods of Religious Education at Cambridge, attended by Harvard and Andover students. The annual conference of Diocesan Educational Secretaries will be held at Brookline, Massachusetts, May 2-5.

Mr. William J. Tully was elected a member of the department to fill the place of Mr. Baldwin, resigned.

**Department of Social Service:** The Rev. F. D. Goodwin of Virginia has been secured for a year as secretary for rural work.

A little paper called *Bits* is now issued by the department. Sample copies will be sent on request.

**Field Department:** The Province of the Pacific has drawn up a plan for a Field Department within the Province which met with the approval of the Council.

At its last meeting the Council heard of the plan for having "Auxiliary Secretaries" to the Field Department, who should serve without compensation, and several names were submitted. The name has been found confusing and the Council authorized the change to "Associate Secretaries".



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**Department of Missions:** The matter of reconstruction in Japan, which occupied most of the time of the Department, will be found in detail elsewhere.

The Executive Secretary spoke at some length on the excellent work done by the Division for Work Among the Foreign-Born. Nearly a thousand parishes are in one way or another trying to follow out the recommendations of the Division, and two field secretaries are doing intensive work in Chicago and New York. The Division is publishing a little paper called *Foreigners or Friends*.

When Bishop Gailor and Dr. Wood were in Shanghai they met with the three China bishops and Dr. Gilman, president of Boone University, to consider a proposal to create a Central China University. This was approved by the Council and will be set forth at length in a future number of this magazine.

At the request of the Woman's Auxiliary committees were appointed on the proposed School for the Training of Colored Women as Church Workers and the proposed headquarters for women missionaries on furlough to be located near the Church Missions House.

The Secretary of the American Church

Institute for Negroes made a most interesting report. During 1923 appropriation had been made to ten schools, including the Bishop Payne Divinity School, where fourteen students are enrolled. Southern Churchmen have contributed more than the total gifts from all other sections of the country, a mark of confidence which is very encouraging. A Junior College has been organized at St. Augustine's School in Raleigh, N. C., which it is hoped will develop in time to an institution with full college curriculum. The General Board of Religious Education has given \$40,000 for the new academic building at St. Augustine's and has made several conditional pledges, but at least \$200,000 more is needed to complete the program of the Institute for the Triennium.

Following out a previous suggestion as to the desirability of a joint meeting of the Council and the House of Bishops, a committee of the Council was appointed to meet the committee of the House of Bishops appointed at Dallas to arrange for such a meeting.

The Council adjourned to meet on May 14th unless another date should be decided upon.

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## Missions and Church Extension

John W. Wood, D.C.L., Secretary

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### The February Meeting

THE Department of Missions met as usual on the day preceding the Council meeting with a good attendance. The important matters brought up were referred to the Council and appear under that head.

A cable from Miss Lindley reported that she was sailing from Manila on February 18th for Shanghai.

The consecration of the Rev. Dr. C. S. Reifsnider as suffragan to Bishop McKim was announced. (See page 170.)

Mrs. Loaring Clark, chairman of the com-

mittee on literature for the blind, reported that the editions of the service for Holy Communion and the Litany were exhausted. It was ordered, with the approval of the Council, that more of these books should be printed, together with the Penitential Office and a selection of hymns.

The Rev. Morton Y. T. Chu, a Chinese priest who has worked for the past fifteen years in a rural district in China, made an interesting address about his work in Hanchuan and its outstations.

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## Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

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### A Regular Information Service

A SMALL monthly periodical published by our Foreign-Born Americans Division has made its first appearance. It is called *Foreigners or Friends*, taking the name of the well-known handbook of the Division. It is intended as a news medium

and bulletin of information. Its publication is in response to a persistent demand for a more effective method of keeping the field informed. With the rapid growth of our intricate headquarters work and the multiplication of dioceses and parishes active in this

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work, it has become impossible to pass on information by correspondence. By means of this news sheet all who need to know will be kept informed of what the rest are doing and so can learn by each other's experiences. Also the office can thus give out other useful information up to date.

The cost of printing has been most generously provided by the publisher, Mr. William J. Ellis, a loyal churchman, of Langhorne, Pennsylvania. But to cover the other costs, we hope that many will pay the subscription price of twenty-five cents a year, or larger sums to pay for others' subscriptions. Send check to the managing editor, made out to Lewis B. Franklin, Treasurer.

We also ask that accounts of foreign-born

work or happenings, methods, tangible facts and experiences, and also photographs and newspaper clippings, be sent in—two copies of everything, when convenient. These will be used not only for the new periodical of the Division, but also passed on to the Publicity Department. If you are accomplishing something that may help others to like accomplishment, it is not fair to them and to the Church's work to keep it to yourself.

This regular information service is being sent to a limited mailing list, but any who need it may have their names added by writing to the managing editor, William Lamkie, F. B. A. Division, 281 Fourth Avenue, New York, N. Y. Or send a two-cent stamp for a sample copy.

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### Educational Division

William C. Sturgis, Ph.D., Secretary

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## Worth-While Books of Adventure for Boys

I WAS browsing in the Church Missions House Library. I was looking for good readable books for boys. And as I passed from shelf to shelf, selecting a book here and another there, I was shocked to discover how scarce such books were. But after awhile I had gathered about a dozen. It may help some of you who have been looking for books to read to your sons or younger brothers to know what I found. The first was *Heroes of Missionary Enterprise* by Claude Field. The mere sight of it would stir the heart of any boy. Between its sturdy crimson covers, indicative of the red-blooded men who live again in its pages, are some three hundred pages richly illustrated and telling the story of a score or more of men who have been valiant soldiers in the army of the Lord Christ.

Close to the *Heroes*, I found *The Romance of Missionary Heroism* by John C. Lambert. As I thumbed the pages, pictures of a Mongolian encampment, an attack by Tibetan brigands, a Masai kraal, a visit to the dwarfs, a buffalo hunt in winter, a native village in New Guinea and many others, passed before, and held my fascinated gaze. These pictures were only the illustrations of the exciting stories of courageous adventurers who first carried the good news of the living God to the steppes and deserts of Mongolia, to Uganda, Nyasaland and Barotseland, to the Indians and Eskimo of North America, and to the countless other romantic corners of the earth. It is indeed a great romance!

Uniform with these two books are three splendid ones by E. Gilliat. They are *Heroes of Modern India*, *Heroes of Mod-*

*ern Africa*, and *Heroes of Modern Crusades*.

I passed to another shelf. There I found Basil Matthews' admirable *Book of Missionary Heroes*. Beginning with the story of the first great foreign missionary, St. Paul, Mr. Matthews in this book may be said to describe the spread of the Church through the lives of her greatest adventurers. After St. Paul, there come the stories of missionaries to England, and still later accounts of such men as John Eliot, Henry Martyn and others who have gone to the far corners of the earth. A similar collection is Miss Julia H. Johnston's *Fifty Missionary Heroes Every Boy and Girl Should Know*.

So much for collections. I next passed to the shelves devoted to the several mission fields. Here I had to look longer and harder. A slim little red volume which I had read some months before attracted my attention. It was *Sundar Singh, the Lion-Hearted Warrior*, by E. Sanders and Ethelred Judah. These two men knew Sundar Singh, the "Apostle of India," and they have retold the stirring episodes of his life in that inimitable style peculiar to those who know boys and their subject equally well. Good illustrations make the story very real.

Then there was a fat, buff-colored volume, that simply cried out to be read by boys. It was *Judson, The Hero of Burma*, by Jessie Page. Close by my eye was arrested by a white bound book with a startling picture on the cover—a kind peaceful man in the white gown of a monk or priest was protecting a group of naked and half-naked bronze-skinned people from the drawn sword and hard cruel look of a Spanish



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adventurer. My eye sought the title. It was, as I had supposed, *The Firebrand of the Indies, a Romance of Francis Xavier*, by E. K. Seth-Smith. The cover was but an appetizer to what I found in the pages of Mr. Seth-Smith's story of the great Roman adventurer for Christ, Francis Xavier.

On another shelf I found *Mary Slessor of Calabar*, by W. P. Livingstone. This book is for slightly older boys and they will find the story of the girl who began life in a Scottish factory intensely interesting. The twelfth book in my collection was *African Adventurers*, by Jean Kenyon Mackenzie. This slim little volume is a fascinating story of the carrying of the good news into interior villages of Africa and the eagerness with which it was received.

I lined them up on my desk and as I looked at them all together I could not help thinking about the tremendous power house of life-giving energy hidden between their covers. The boy who reads and knows these books will feel with the poet who wrote:

Thou fool! to seek companions in  
a crowd!  
Into thy room, and there upon thy  
knees,  
Before thy bookshelves, humbly  
thank thy God,  
That thou hast friends like these!

He will not grow up seeking adventure in excessive pleasures and know only unrest and disquietude and unhappiness. He will not be, when he grows up, one of the great swarm of tired, haggard and unhappy people that I see all about me on the street and in the subway. But he will know that the greatest adventure of today and of all time is to be found in the Church of which he is a vital part and he will be happy and joyous and alive. This is what the right books can do for any boy. Those mentioned in this article may be borrowed from the Church Missions House Library two at a time for two weeks. Try reading one to your boy during Lent.—W. E. L.

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## Religious Education

The Rev. William E. Gardner, Executive Secretary

### How Does College Teaching Affect the Religious Life of Students

WE would call the attention of our readers to the Prize Essay Contest being conducted by the National Student Council on this topic. The contest is open to university, college, institute and normal school students who are candidates for, but

have not yet taken, their bachelor's degree. It closes April 30th. The prizes are \$100 and \$50. For further particulars write to the Rev. Paul Micou, Church Missions House, 281 Fourth Avenue, New York, N. Y. (See page 195 of this issue.)

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## Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

### The Parish and the Church Hospital

By the Rev. Thomas A. Hyde

Christ Hospital, Jersey City, N. J.

"WHEN Jesus Christ opened the eyes of the blind man," said one of the speakers at a recent hospital convention, "he changed a social liability into an asset." He took hold of a poor miserable derelict who had no occupation except that of begging, and transformed the tramp into a normal being, able to make his way in the world; no longer a family drain he becomes a "producer".

Now and again we hear the socialist say, "The Church is not a producer." The falsity of this statement is quickly met when we

study the record of the sixty-five or more Church hospitals which in as many great centers of American life are producing health, restoring faculties and, in the name of the Church, turning many human liabilities into assets.

When the Church hospital, for instance, places its scientific equipment and service at the disposal of the sick minister of the Gospel, and there are many such, or an immediate member of the clergyman's family, and presents to him gratis its every help,

a distinct service is being rendered. It is perfectly fine to educate men for the ministry. It is just as important to put them back on their feet to resume their ministry after a serious attack of illness. To restore to health a learned and experienced man is quite as important as it is for the Seminary to send forth its raw recruits. The transformations in health under the auspices of our Church, through our hospitals are really beyond computation. And while it is all done without thought of propaganda it has taught men to think well of the works of the Church.

How well the Church hospital fits into the program of the Church is illustrated by such a meeting as that recently held in one of our cities where a Church hospital was located.

The group consisted of forty women, representing the Social Service groups of the eleven parishes of the city. They were the women who already constituted that picked group in every parish who are the rector's real helpers, the kind he calls upon to assist him in the relief of suffering, etc., as he finds it in his parish rounds.

The parish groups found places in the larger hospital group and identified themselves particularly with the Social Service Department of that hospital. This brought them into contact not only with a fine humanitarian work itself, but also carried them back to their several parishes. The indigent sick were in many cases almost under the shadow of their own homes. They found that they could not only help the hospital but that the hospital could help the people of their parish in a splendid way, by actually placing at their disposal a trained social service nurse who could supplement their rector's work and their own work and hitch up the hospital to the Church in a fine

coöperative fashion worthy of imitation.

"What did you do in the case of Mrs. X?" came the query at the first meeting of the Hospital Social Service Guild. The question was being asked of the visiting nurse who was reporting on some of her work. "Oh, when I reached the house I found the wife sick in a bed which had not been made for two weeks; the three children were trying to care for her; the fire in the stove was out; there had been no mid-day meal. I made the bed and made the patient as comfortable as possible, I built a fire in the stove, made soup, washed and fed the children, called in the neighboring women to keep their eye on things and then notified the rector of the parish."

It was just an incident in a day's work of the Social Service Department of a Church Hospital. From this time forth, this Social Service nurse will be reinforced by a group of women in that particular place, upon whom she may call at will to follow her up and to do those fine little things that only women can do.

The National Committee on Church Hospitals seeks to encourage the formation of an active visiting or Social Service Department in every Church hospital. It has been found that the influence of the Christian Social Service nurse is far-reaching and effective and that wherever a Church hospital is located it may become a fine adjunct to the various parishes. People are quick to praise it and to honor the Church that promotes it.

We will soon celebrate Hospital Day, May 12, the birthday of Florence Nightingale, "The lady with the lamp", the first Christian trained nurse. The Church Hospital in your vicinity will be keeping this day. Visit that hospital and look especially for its Social Service Department.

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## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

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## Counting the Cost

HAVE you ever stopped to think how you would run your own finances if you never knew how much money you would get at the end of the week or how much you would have at the end of the month with which to pay your bills? Yet that is exactly the position of a parish that has no *pledges* of support.

When the old order of rented pews went out some new method of supplying a definite income had to be devised and the expedient of the pledge and weekly envelopes was hit upon. The "Duplex" envelope, with its provision not only for the parish but also for

the wider work of the *whole* Church, has come into almost universal use throughout the country and by this plan a certain *minimum* contribution is assured both to the local parish, and to the general work of the Church as a whole.

There has been some criticism of the National Council lately for running into debt to support the established work of the Church, but it cannot do otherwise. The work *must* go on, the schools and hospitals must be kept open and the missionaries supported, and usually the contributions do not come in till the *end of the year!*



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The Church *trusts* her members to support her work, but there is no guaranty that they will do so, unless they themselves *give* it. Every parish throughout the land is apportioned its *share* of the cost, but there is no *assurance* that they will pay it except when the members of the parish themselves give this in the form of a *pledge*. Stop and think for a minute—five million dollars needed and not a whit of certainty as to where it is to come from!

*Much of this uncertainty would be removed if every member of the Church would pledge a definite amount annually.* And having pledged this amount, most of the suspense and nervousness about a possible deficit would be removed if this pledge was regularly *paid* week by week or month by month throughout the *whole* year.

Many people do not understand the value of their making such a pledge. They even hesitate to sign a pledge for a very small amount because of a groundless fear that they may not be able to fulfill it. They do not want "to be bound," they say!

These people do not realize the *necessity* of knowing *in advance*, to some extent at least, how much a parish is going to have for its own use and also how much it can pay on its apportionment. Others say, "What difference does it make whether I pledge or not, as long as I give the money anyway?" The only difference is that between certainty and uncertainty, between knowing and not knowing. Would you take a job if you were told that you would be sure to get your wages anyway, whether there was any agreement as to the amount and the time of payment or not?

A "pledge" is so called just because it can be *withdrawn* at any time. If you sign a pledge card to contribute a certain amount for the parish and for the Church's Mission, either weekly or at some other interval, it binds you only so long as you *wish* to be bound, but it does bind you to *pay at least* this specific sum, whether you are present at church services or not, and until you have

withdrawn your pledge. You are free to pay as much *more* as you will, but no less!

—CHURCH SERVICE LEAGUE UNIT, CHURCH OF THE ADVENT, BOSTON, MASS.



THE REV. A. R. MCKINSTRY

THE Reverend Mr. McKinstry comes to the Field Department from Cleveland, Ohio, where he has been rector of the Church of the Incarnation. He has been active in the work of the diocese, head of its Department of Religious Education, and principal of the Cleveland Religious Education Institute. He is a graduate of Kenyon and of the Episcopal Theological School at Cambridge. During his residence in Cambridge and Boston he assisted in Church school work at St. Paul's Cathedral Church. Upon leaving Cambridge he was elected canon of Grace Cathedral, Topeka, Kansas, and became chaplain of Bethany College and in charge of Biblical instruction there.

## Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

### ALASKA

Miss M. L. Bartberger (Province 3).

### BRAZIL

Rev. J. W. Morris, D.D. (Province 3).

### CHINA

The Rev. Dr. Y. Y. Tsu (Province 2).

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The Rev. F. G. Deis and Mrs. Deis (Province 5).  
Rev. Edmund L. Souder.  
Rev. P. L. Tsen (Province 3).  
Mrs. G. H. Gresham.  
Mr. James Pott.  
Mr. F. A. Gray (Province 3).  
The Rev. Walworth Tyng and Mrs. Tyng (Province 1).  
Prof. C. F. Remer, Ph.D. (Province 1).  
Dr. and Mrs. Paul Wakefield (Province 5).

## JAPAN

Bishop H. St. G. Tucker.  
Rev. R. W. Andrews (Province 2).  
Rev. P. Nagata (Province 3).

Miss B. R. Babcock (Province 7).  
Mr. A. R. Mc Kechnie (Province 2).  
Rev. J. H. Lloyd (Province 3).  
Rev. George Wallace, D.D. (Province 5).

## LIBERIA

Mrs. E. M. Moort (Province 3).  
Rev. E. L. Haines (Province 2).

## NEGRO

Archdeacon Russell (Province 3).  
Mrs. H. A. Hunt (Province 2).  
Mrs. A. B. Hunter (Province 2).  
Miss Artemesia Bowden (Province 2).

## SOUTHERN HIGHLANDERS

Rev. W. S. Claiborne (Province 2).

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## Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

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### The Executive Board of the Woman's Auxiliary

THE February meeting of the Executive Board was held at the Church Missions House on February 16th and 18th, the following members being present: Mrs. Payson, Mrs. Phelps, Mrs. Adams, Mrs. Prince, Mrs. Thorne, Miss Matthews, Miss Corey, Miss Winston, Mrs. Loaring Clark and Miss Helen Brent, Missions Associate of the Girls' Friendly Society. All the secretaries were present except Miss Lindley. On the second day of the meeting a cable from the Philippines was received from Miss Lindley announcing that she was just sailing for China. The cable brought a very real sense of her presence in spite of the thousands of miles which lay between her and those whose thoughts were with her so especially at this time.

The absent members were Mrs. Butler, Miss Weed, Mrs. Dix, Miss Magill, Mrs. Pancoast, Mrs. Robins and Mrs. Wilson Johnston.

Since the last meeting of the Board two of its members have been called upon to bear a great sorrow, Mrs. Butler in the loss of her sister, Mrs. Houghteling, and Miss Weed, whose father, Bishop Weed, died on January 18th. Telegrams of affectionate sympathy were sent to Mrs. Butler and Miss Weed from the Executive Board.

As is the custom, the meeting of the Board was opened by the Celebration of the Holy Communion in the chapel of the Church Missions House, after which the new chairman, Mrs. Phelps, called the meeting to order and Mrs. Adams entered upon her duties as secretary for the present year.

Mrs. Phelps spoke a few words of cordial welcome to Miss Brent, who succeeds Mrs.

George Strong as the representative on the Board of the Girls' Friendly Society.

The report of the secretaries contained much of interest and encouragement. Mrs. Biller emphasized the growing desire on the part of the women in the more remote and less strong parts of the dioceses which she had lately visited to know more about the general work of the Church and to have a part in carrying out its program. Mrs. Biller also reported upon the excellent work being done by the colored branches in the diocese of Arkansas, and of the possibilities for future development which she saw there.

Miss Boyer, who has lately been conducting a series of Institutes in the Middle West, reported much progress in things educational. She found the educational secretaries doing excellent work and was greatly encouraged by the interest of the clergy in the educational plans of the Woman's Auxiliary, especially in the discussion, method and in the training for its use.

Mrs. Wade in her report called attention especially to the United Thank Offering lecture, which has been carefully revised and brought up to date, and expressed the hope that it might in the future be more widely used. A general discussion of the Supply work followed, during which satisfaction was expressed in regard to the way in which the work is being managed in the dioceses.

Extracts from the interesting report of Mrs. D. D. Taber were presented by Mrs. Biller. Mrs. Taber, who it will be remembered is a United Thank Offering worker at large, has lately completed a most successful piece of work in Eastern Oregon and is now doing similar work in the Diocese of



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Georgia. Mrs. Taber's recommendations, based upon her experiences, are constructive and should be of great value in planning future work in the field.

The report on the Woman's Auxiliary Special, with the discussion which followed, was the item receiving the most generous allotment of time. This was made necessary by the many questions of importance demanding the attention of the Board. Miss Winston, chairman of the committee, called attention to the use of a simple little play, the theme of which was the value of the house near headquarters to missionaries returned home on furlough. This play will later be available in mimeographed form. Miss Winston also spoke of the fact that, through the efforts of Miss Claudia Hunter of the Diocese of North Carolina, a letter had been sent to the diocesan presidents suggesting the formation of prayer circles whose special intercession will be for wise guidance in all that concerns the Woman's Auxiliary Special. Thirty-five replies to these letters had been received.

Miss Winston also reported that very generous gifts to the Special had been received from the women workers in the Diocese of Hankow.

Mrs. Prince, Treasurer of the Woman's Auxiliary Special, reported that up to February 1st, 1924, there had been received in cash and pledges \$48,233.71.

It was urged that renewed efforts be made to secure additional pledges so that the committee may as soon as possible be assured that the goal is reached and that the actual work of establishing the two houses may go forward without delay. Many details of the plans for the house for missionaries and that for the Training School for Colored Workers were considered, and the Board hopes that by the next meeting these plans will have been so far worked out that a more complete report may be made than is possible at this time.

Mrs. Loaring Clark reported for the Emery Fund in regard to the grants made from the fund to certain missionaries. This is one of the reports which is always listened to with peculiar interest and pleasure. It is a never-failing joy to have a part in voting for these grants which bring to those who receive them something of the love and sympathy which seem to be the very essence of this beautiful fund.

At the December meeting of the Department of Missions a resolution was passed that the Woman's Auxiliary should give special attention to children of deceased missionaries. It was felt by the Department that something beyond the grant towards their support allowed by the Department should be considered and the Auxiliary was given the privilege of developing some plan by which such interest and attention should be given. After discussion the matter was

referred to a committee who will report at the next meeting.

Members of the Auxiliary will be glad to know that there has been prepared and is now ready for publication a short biography of Miss Emery. The book has been written by Miss Margaret Tomes, a friend of many years' standing who was at one time associated with Miss Emery in her work at the Church Missions House. Knowing Miss Emery and her family intimately, no one could be more thoroughly qualified than Miss Tomes for this service. The book is in the truest sense a labor of love and we are fortunate in possessing this accurate and sympathetic account of a life which is woven so completely into the fabric of the life of the Auxiliary. A committee from the Executive Board is attending to the details of the printing and it is hoped that it may be available as an Easter gift.

Preceding the meeting of the Executive Board on February 18th was a Celebration of the Holy Communion, at which time a beautiful brass tablet in memory of Miss Julia Emery was dedicated by Bishop Gailor, a memorial address being made by Bishop Lloyd. Elsewhere in this issue will be found an account of the service.

Miss Matthews reported on the progress of plans for the National Centre for Devotion and Conference soon to be opened at Racine College, Taylor Hall being remodeled and furnished for this purpose.

The object of the National Centre will be to provide at a nominal price a place for retreats and conferences for clergy, men, women, students and young people. It will be available for the meeting of all commissions, committees and executive groups of Church organizations.

Taylor Hall has been loaned to the National Council for three years at a nominal sum. Interested people have made generous gifts towards the support of the project, and the Woman's Auxiliary has assigned Mrs. George Biller to the committee for six months and she will be in residence and take charge from April 1st.

The report of the Committee on the United Thank Offering appointments was made by the Chairman, Miss Corey, who stated that sixteen applications had been considered by the committee.

The Board voted also that in all the plans for reconstruction in Japan the Executive Board of the Woman's Auxiliary cooperate with whatever plans are undertaken by the National Council.

## Memorial to Miss Emery

ON another page of this issue will be found an account of the unveiling of a tablet in the chapel of the Church Missions House in memory of Miss Julia C. Emery.

## The National Council

We wish that every member of the Auxiliary, particularly those who knew and loved Miss Emery, might have been present. The service was beautiful in its dignified

simplicity, while Bishop Lloyd's words will be remembered always as an interpretation perfect in its penetrating insight and in its tender appreciation.

### The January Officers' Conference

THE Officers' Conference was held at the Church Missions House on the morning of January 17th. Representatives from the following dioceses were present: Albany, Atlanta, Connecticut, Long Island, Newark, New Jersey, New York, Pennsylvania, Southern Ohio, Western New York, and from the missionary districts of Hankow, the Philippines and Shanghai.

The subject of the Conference was *The United Thank Offering—Plans and Possibilities*. Miss Elizabeth Lawrence, United Thank Offering Treasurer of Western New York, was present and kindly consented to lead the discussion. Several United Thank Offering Treasurers were present, and they added much to the interest of the meeting by their suggestions. Among the points brought out were the following:

The value of the Diocesan Treasurer gathering together the parish Treasurers for conference. This has proved helpful when it has been possible. At the time of a district or an annual meeting it may be found feasible to arrange for such a conference.

Another helpful plan discussed was that of the formation of a committee to help the parish custodians. Where such a committee exists it is possible even in a large parish to visit every woman in the parish, putting before her the great opportunities of the United Thank Offering. Where this plan has been tried there has been a remarkable increase in the amount of the offering.

One diocese reported having its United Thank Offering service on a Sunday in both spring and fall, while another told of the co-operation of the bishop who had suggested that Sunday morning should be chosen for this service so that as large a number as possible might hear a sermon on the subject of the work done by the Offering.

Another diocese reported that the United Thank Offering and its widespread influence had been presented at the meetings of all women's societies and of the Girls' Friendly Society, and even at the meeting of the men's club!

There were most encouraging reports given as to the present condition of the Offering, in many dioceses the figures being materially in advance of that of a corresponding date in the last Triennium.

The most important subject, the gift of life, was also discussed. Two dioceses reported volunteers who had offered for the mission field during the last year.

It was suggested that charts for use at

meetings be made, giving information as to the number of United Thank Offering workers in the field, the number in preparation, the number of those retired, etc.

The Conference was made doubly interesting by the presence of two missionaries, Miss Louise Hammond, an evangelistic missionary in the district of Shanghai, and Dr. Mary James of the Church General Hospital in the district of Hankow. They both spoke most interestingly of their work, bringing, by their vivid words, the missionary field very near to their listeners.

Miss Hammond described in a most interesting way the work done by the schools, emphasizing the fact that it is necessary that the standards of the mission schools compare favorably with those of the government schools if they are to retain their influence in the community. Miss Hammond described in detail the school for girls at Wusih, telling of the great need for a new school house. If Priority 406 is reached this need will be met!

Dr. James described one of her busy days at the Church General Hospital. From prayers in the morning through the busy hours of the day, we followed her rounds through the wards, at lectures, operations, clinics, until the final visits to patients had been made at night. It seemed incredible that one woman could accomplish so many varied and difficult tasks. It is more than one woman should have to do. More help is greatly needed. Dr. James closed her appealing story by asking all who heard her to remember in their prayers the great need for more workers.

The Conference adjourned for noonday prayers in the Chapel.

### March Officers' Conference

THE March Officers' Conference will be held at the Church Missions House on Thursday, March the twentieth, at ten-thirty o'clock. The service of Holy Communion, which always precedes the Conference, will be held in the Chapel at ten o'clock.

The subject of the Conference will be *The Woman's Auxiliary and the Young People of the Church*.

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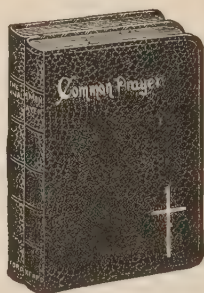
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